the PRIEST

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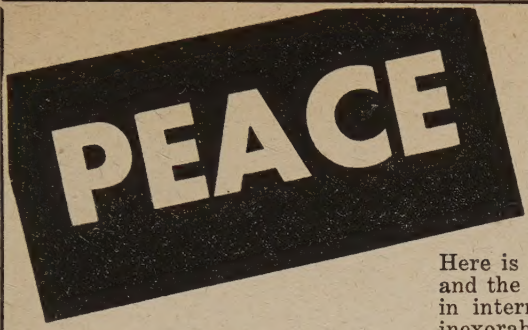

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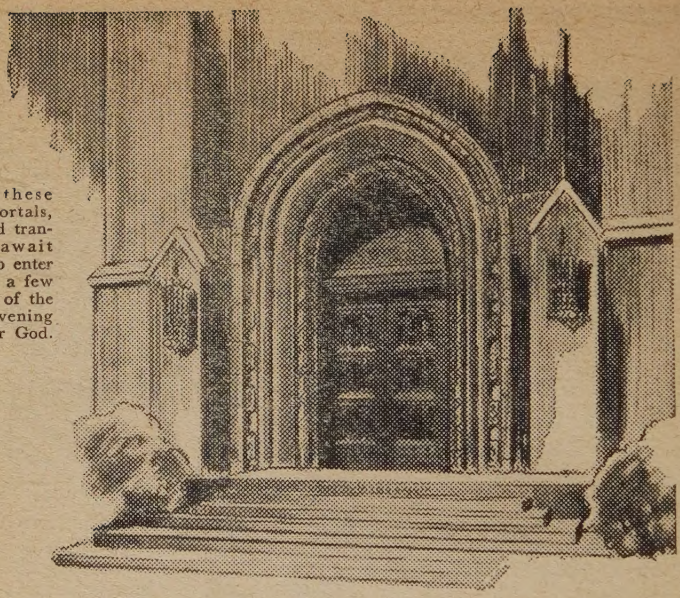

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Currente Calamo

How About the Digest?

WE had a rather long talk lately with Mr. Fulton Oursler, a senior editor of **The Reader's Digest**, who came this way on a lecture tour. We wanted to congratulate the magazine on the firm stand it was taking for the American way of life. Running through every issue of **The Digest** is an undercurrent of wholesome Americanism, an effort to build up respect for our national institutions and the men who have made this country a citadel of freedom. By fearless articles, such as the excerpts from the White book on Russia, it is throwing a clear light on the advantages of the American Way over Totalitarianism.

The one offensive spot in **The Digest's** program is an occasional anti-life article. Mr. Oursler, who is one of a large staff of editors, said he could not commit the magazine to a policy which would exclude such material, even though personally he agrees with our position. Were anyone to propose a policy of conciliating Catholics by soft-pedaling anti-life, he would likely do more harm than good; the suggestion might be interpreted as an infringement on the liberty of the press.

As a matter of fact, **The Reader's Digest** each month comprises around thirty articles and a condensed book. That makes 372 features in a year, and decidedly few of those features are in any way objectionable. If one is flagrantly so, space is very often allowed in the following issue for us to state our side.

Also, we discovered, Reader's Di-

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The Reader's Digest, by its insistence on the American way of life, is effectively if indirectly combatting Red Fascism. It is a publication which appeals to the whole American people, and (according to our observation) it is at work, according to the lights of its thirty-nine editors and their chief, defending the home and the family, religion, the natural virtues, and everything that goes to make up America as we know it.

For that reason it is subject to constant persecution on the part of the Communists and their press.

For instance, the truth about the National Council of Teachers of English and **The Reader's Digest** is a very different story from what was published last fall in the Chicago **Sun, PM**, and **In Fact.** This is the real story—and we have it straight from Dr. Angela Broening, President of NCTE at the time:

The National Council of Teachers of English is a highly respected association of 8,000 individual members and hundreds of affiliated clubs throughout the country, whereas the report on **The Reader's Digest**, published in three periodicals, was an unauthorized release of an inaccurate, unscholarly report, made by only eight persons.

Mrs. Helen R. Miller, Chairman of the NCTE Committee on Newspapers and Magazines (1942-44),

THE PRIEST **JULY, 1945** **VOL. 1, NO. 7**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

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Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

was asked by the Executive Committee to make a study of **The Digest** for the information of the Executive Committee.

This action was taken after the secretary of the Council, who is also the owner and editor of **The English Journal,** had quoted from **In Fact** a libelous attack on DeWitt Wallace, the editor of **Reader's Digest.** Mrs. Miller, without the knowledge or approval of the NCTE, herself selected and put seven persons to work on the study.

After submitting their report to the Executive Committee of NCTE, she and her co-workers, (in complete violation of Council regulations) released their unauthorized and inaccurate report to Marshall Fields' Chicago **Sun,** and New York **PM**—also to George Seldes' irresponsible dope-sheet, **In Fact.** In addition, both before and after sending their report to the Executive Committee, Mrs. Miller falsely accused the NCTE Executive Committee of various dishonorable actions. And the **Sun, PM,** and **In Fact** published the report in a manner which led the casual reader to assume that the statement was an official decision of the NCTE.

At the convention of the NCTE in Columbus last November, Mrs. Miller and members of her group tried to upset parliamentary procedure. They also distributed to the Directors mimeographed materials containing libelous attacks on the integrity of the President of the Council (a devout Catholic) and the other members of the Executive Committee.

After telling the Directors what

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Mrs. Miller and her seven helpers had done and after distributing a copy of their report with an executive analysis of it, President Angela Broening called for a vote of confidence from the Directors. Ninety-five of the ninety-six Directors voted their confidence in the integrity of their President and Executive Committee; the one dissenter was the man who had proposed that Mrs. Miller make the study of **The Reader's Digest.** The Directors also voted not to publish Mrs. Miller's report, for the Executive Committee had not found it to be factual, thorough, documented, or written along recognized lines of scholarly, objective research.

The Reader's Digest has an estimated circulation of eight million, of which more than two million go to servicemen at half-price. There is a program called "Radio Reader's Digest," sponsored by Campbell's Soup, but with the permission of the editors. The magazine has a Latin American circulation of one million. And last year some 13,000 study clubs were subscribing to **Digest** discussion outlines. —That's a powerful club to have swinging in defense of the American Way!

Mr. Oursler thinks that if we were to attempt to discredit **The Digest** or impair its influence, we would be pouring out the baby with the bath, as they say—killing the dog to rid it of its fleas. For while anti-life is bad, anti-God is worse, and if Communism comes, it will mean good-bye to everything.

The best course of action would be to protest firmly but charitably whenever we find anything objectionable in **The Digest** (or in any other magazine so closely allied in its objectives), and to neutralize the ill-effects on our people by giving them the true principles and pointing out the false reasoning in the case.

Divide and Conquer

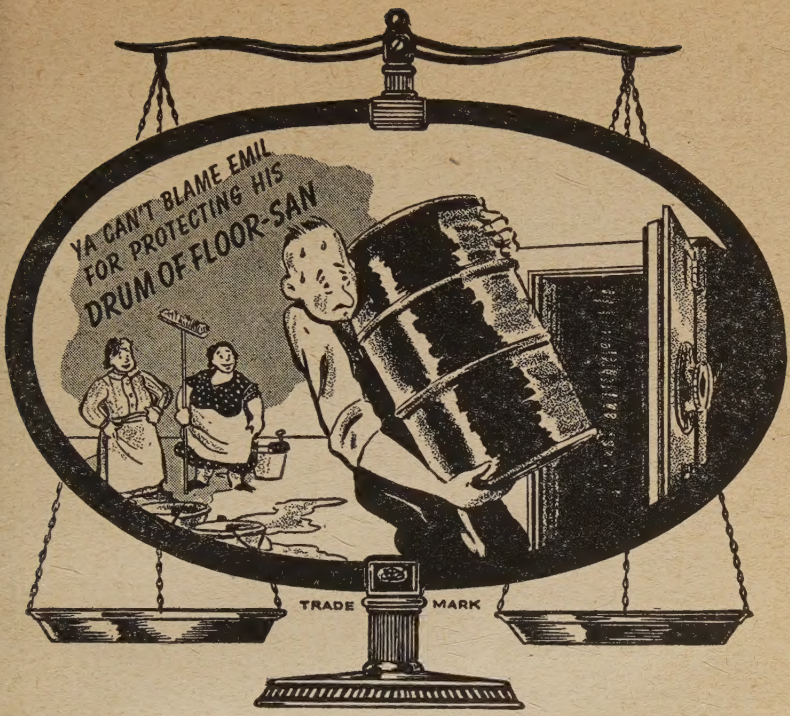
WE wish there were some way of healing up some of the "extrinsic" differences between Protestants and Catholics. If only we could allay their suspicions: the charge of proselytizing, the accusations about passports for Protestant missionaries, the old wheeze about the Pope and politics, etc. It's Communist inspired, of course, but the pity is that they probably don't recognize that fact.

Red Fascism is using its old trick: Divide and conquer. While it sows anti-Catholic suspicion among Protestants, it seeks to foment anti-clericalism among our own. One hears the world "hierarchy" everywhere — that scheming, cunning force which is manipulating the great Catholic people for its own political ends, scil., against our Russian sister-democracy.

Thus, to cite one of many instances, we have an AP item under a Chicago dateline: "Dr. Harold Ockenga, a Boston pastor, asserted tonight the Roman Catholic hierarchy is now reaching out for control of the government of the United States.

"He called assignment of American diplomats to the Vatican a sinister portent in America, the activity of an alien political philosophy in American affairs, which is a greater menace than Communism itself.

(Continued on page 56)



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MEMORANDUM

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Restrictions on the use of paper for books are still in force. Our quota for 1945 is small; we are saving for a book important to students and scholars, to serve whom is our main job. The late *Gilbert J. Garraghan, S.J.*, left a truly monumental work in his *A Guide to Historical Method.* Father Garraghan was Research Professor of History at Loyola University, Chicago. His book, unique in Catholic historical literature, is now in preparation for publication—hopefully, in 1945. *Publication date and further details will be announced in this magazine.*

Beyond the Altar Rail, by Thomas H. Moore, S.J., a devout explanation of the Sacrifice of the Mass, is now out of stock. If we can muster enough paper, we shall reprint in a paper-cover edition, at a new reduced price—perhaps by October. *Watch this magazine for announcement.*

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the PRIEST

Vol. 1 JULY, 1945 No. 7

For Your Information

Gleaned from the world press *Lon Francis*

THE United States Court of Appeals for the District of Columbia on June 4, 1945, decided in favor of *Esquire's* appeal to have the second class mail privilege restored. This was a reversal of the decision of a lower Court which had upheld the action of the Postmaster General.

Mr. Walker withdrew the second class mail privilege from *Esquire* in December, 1943, after extensive hearings before a three-man Board.

Since Postmaster General Walker retires from office on July 1, it is not yet known whether his successor, Robert Hannegan, will appeal the case to the Supreme Court.

Alfred Smart, Secretary and Treasurer of *Esquire, Inc.*, in comment, observed: "The Court's decision is a significant reaffirmation of the Constitution's guarantee of freedom of the press."

Commenting on the decision of the Court of Appeal, Frank Walker is quoted as saying: "I thought that it was the manifest intent of Congress in enacting the second-class mail statutes to require from a publication something more than mere abstinence from criminal obscenity. Today's decision holds that periodical publications which, in a generally uniform and systematic manner through their dominant features—publish by picture, cartoon or text, matter bordering on obscenity, are not to be denied the second-class privilege."

Commenting on the Court's decision, the Chicago *Tribune*, a consistent defender of *Esquire*, aptly remarked: "The case is interesting from another viewpoint. *Esquire* has been distinguished not only for its adolescent preoccupation with sex but also for its hospitality to left-wing writing. The editors of the magazine may profitably reflect that if the fellow travelers had had their way there would have been no appeal to the courts from the bureaucrat and

certainly no appeal on constitutional grounds."

The Federal Council of Churches is accused by the American Council of Christian Churches of being "ruled by principles of modernism, pacificism, internationalism and Marxism."

The American Council of Christian Churches, representing nine Protestant denominations, and counting 900,000 members, who still cleave more or less to fundamentalism, broke away from the Federal Council a few years ago because of its modernistic trends, which, it was contended, are "erasing historical Christianity."

Novedades, one of the most widely circulated dailies of Mexico City, recently called attention to a "United Front" consisting of Socialist, Communist, Masonic and infidel forces, bent on a new persecution of the Catholic Church, even unto its liquidation. Some of the chief leaders are exiled Communists from Spain.

But the editor of *Novedades* wonders why a delegation of the Southern Jurisdiction of Freemasonry has come into the country to assist the enemies of Christianity. The editor calls attention to the "extraordinary manner in which the twenty-sixth anniversary of the Russian Soviet Revolution was celebrated in the Mexican Capital," while religious celebrations are forbidden by law.

From Caracas, the capital of Venezuela, comes a report that the bogus "Knights of Columbus Oath," which was circulated widely in the United States more than thirty years ago, is being distributed from Masonic headquarters.

Evidently the Masons of South America must know that the complete ritual of the Knights of Columbus was turned over to a Masonic Committee, representing the Northern Jurdisdiction, when that fake document was distributed in the United States, and that the Committee pronounced it a huge forgery.

Regenerador, a Venezuelan Masonic magazine, claims that it received the bogus oath from the *Expositor Bautista,* of Buenos Aires, Argentine, which published it in February, 1929.

Back in July, 1943, *El Universal* carried this item:

"You have been reading about the renewed anti-Catholic activities in Mexico, the chief blame for which has been placed on Toledano, the Communist Labor Leader, and on Oumansky, the Russian Ambassador. But you probably have not read that two years ago (July, 1943) a delegation of Masons from the United States moved to Mexico City to remain until the end of the war, to aid the fight on the Catholic Church. Read what the editor of *El Universal,* of Mexico City, wrote on July 23, 1943:

"The principal Masonic centers of the United States have

accredited to the Masonic National Rite a strong delegation of a secret character which will remain in Mexico for the duration of the war, which delegation — including outstanding officials of the Masonry of the United States, is accredited as a fraternal reinforcement of the labors of defense of the principles of liberty, equality and fraternity which are the highest aims to be preserved by the Masonic sects of the entire world.

"We are informed that the Masonic delegates from the United States have been received already by the Grand Luminary of Mexican Masonry, General Damian Rodriguez, and have prepared a trip throughout the entire Republic, not only in order to acquaint themselves with the operations carried out by the lodges locally in assuring these lofty aims of world-wide Masonry, but also to suggest whatever measures may be necessary to prevent the injury o fthose principles or successful conspiracy against them.

Apart from the Grand Luminary, General Rodriguez, nobody in Mexico knows the names of the secret delegation of Masons from the United States, which in the course of the next week will begin their trip throughout the National Territory in accordance with an itinerary which is likewise held in reserve.

"We have been told that the presence of the secret delegations of Masons in Mexico is *only one of the consequences of the agreements taken at the beginning of the war in meetings of world-wide importance celebrated in each one of the continents in order to affiliate Masonry to the cause of liberty,* and in accordance with this determination to take all the measures which might be required to make of Masonry in the world throughout this struggle a firm bulwark of the principles indicated, so that every Mason, a man of action ready for any measure, might be put in such condition as effectively to combat any assault upon free thought."

During the Spanish Civil War the Abraham Lincoln Brigade was formed in the United States to go to Spain to fight with the Loyalists, and a vast amount of money was raised by the Supreme Council of the Scottish Rite Freemasonry, Southern Jurisdiction, and also by heads of many Labor organizations who wanted a Communist victory in Spain. The organizations which backed the Abraham Lincoln Brigade are still active and are runnning paid advertisements in some metropolitan papers in which they call on readers to write their Senator and Congressman to demand that the United States break off diplomatic relations with the Franco Government and force Franco's resignation.

A few months ago, at a mass

meeting held in Madison Square Garden, New York, convoked by the Communists, the same demands were made.

If our State Department and members of the House and Senate should be influenced to hearken to these appeals because of a great barrage of letters, it is unfortunate that those who believe differently abstain from such correspondence. The State Department, Senators and Congressmen do not know that the letters come from Communists and their sympathizers, because their writers do not so identify themselves.

We have already referred, in this column, to the wide circulation Dr. Harold E. Fey's articles have had in pamphlet form. We refer to the articles which he ran serially in the *Christian Century* designed to arouse lethargic Protestantism to action against the Catholic Church, which according to Fey is bent on capturing America according to a definite plan now functioning under the direction of a united Catholic Hierarchy.

In the June 6, 1945 number of the *Christian Century,* it is noted that Dr. Fey's pamphlet, entitled *Can Catholicism Win America?,* "has evcited more discussion in both Protestant and Catholic circles than anything which has appeared in years . . . It is being used in Bible classes, young people's clubs, sermon series, forums."

The effect of these articles on Protestant leaders is clearly indicated in the editorial comments and in articles now appearing in every sectarian paper.

Coals To Newcastle

Miss Nellie Murphy of the Call-Bulletin library staff, tells this one on herself. The other day, during her daily visit to St. Boniface Church, she saw a clean-cut young Navy officer in the pew next to hers. As they happened to leave the Church at the same time, she stopped him and said admiringly: "I think it is wonderful for a young man like you to be so devout, and I just wanted to wish you well. I suppose you're going out soon."

The officer thanked her, and said he was. "Well," continued Miss Murphy, "you should feel strengthened, knowing that God will be with you. You will survive, where the Godless will not. And, again, let me congratulate you on being so thoughtful about your religious duties."

Once more, the officer murmured his thanks. Just as they they were about to separate, Miss Murphy asked: "By the way, young man, what do you do in the Navy?" Replied the officer with a smile: "Madam, I am a chaplain."—**Robert O'Brien, in the San Francisco Chronicle.**

Bination Rubrics

Here is what the law says . . .

William F. Allen, J.C.D.

WHEN one may binate is a canonical question and upon it much has been written; however there still remain points on this topic which give rise to discussions. How to binate is a rubrical question and one that should be equally as well known to priests since in their ministry they are frequently called upon to binate. Chaplains must trinate! I wonder if the rubrics on this subject are clear enough and if we could profit from a review of them?

Two Cases Of Bination

The rubrics for binating are to be found in the Instruction of the Sacred Congregation which is inserted in the Appendix of the Rituale Romanum.[1] Two cases are outlined therein: namely, one in which the Masses are to be said in the same church and the other when the Masses are to be said in different churches. The latter hypothesis is taken up first since it is the more complicated. Let us examine its suggestions.

It bids the priest to be most careful about consuming the Precious Blood at the Communion of the first Mass. After this is done, he is to cover the chalice with the pall, join his hands and standing in the center of the altar, he will recite the "Quod ore sumpsimus." This prayer is followed by the "Corpus Tuum" whilst the priest purifies his fingers in the ablution cup. Thereupon the chalice is adorned in the usual manner. Resting upon the corporal, it receives the purificator, then the paten, the pall, and lastly the veil. The Mass is brought to a conclusion. After the Last Gospel, the priest comes to the center of the altar, unveils the chalice and looks for any drops of the Precious Blood that may have drained from the sides of the chalice into the bottom of the cup.

The Instruction warns that such drops will be inevitably found no matter how careful one might have been at the Communion. It is but natural that some of the Precious Blood touch the side of the chalice and adhere to it; once the chalice is replaced on the altar, the drops will return in slow fashion to the bottom of the cup. The priest must consume them from the same side of the chalice as he used in the Communion and he must never neglect this second consuming since the Sacrifice of the Mass morally continues whilst such drops are there and the Divine Law imposes its integral completion. It is fitting and

1 Rituale Romanum Romae, 1927, De SS Eucharistia, in Appendice. Instructio a SRC edita II Martii 1858 pro sacerdote facultatem habente Missam bis eodem die celebrandi.

proper that the Sacrifice be completed before another is begun and this without undue delay or interruption in its continuity.

The purifying of the chalice follows immediately. The priest should put as much water in the chalice as he had wine before the consecration and after making it cleanse the sides of the chalice cup, he should pour the water into a container, always using the same side of the cup which was used in the consuming of the Precious Blood. He wipes the interior of the chalice with the purificator, covers it in the usual manner and leaves the altar. His thanksgiving completed, the priest makes provision for the water used in this latter purification: he may keep it for the following day and consume it at the second ablutions or he may absorb it in cotton and burn it, or dispose of it in the sacrarium; lastly he may let it evaporate in the sacrarium. We might add that the Sacred Congregation (orally) has suggested that this purification may be done in the sacristy rather than on the altar at the end of Mass and some authors suggest that it be done on the altar, but only after the Leonine prayers have been recited.

The Right Moment

In reviewing this matter from the Instruction, nothing new has been learned—but we might ask ourselves whether we observe the right moment in the purifying of the chalice; whether we are meticulous enough in absorbing all of the Precious Blood; whether we give time enough for the drops adhering to the sides of the chalice to fall to the cup. How many use water for the purification? Some may always use wine but the rubric correctly calls for water. Why? Because if wine is used the drops of Precious Blood would continue to exist therein, mixed but not absorbed. If water is used the Precious Blood ceases to exist and the Sacrifice is thereby terminated. This will be further elucidated in the second part of this article.

"Carriers Of Water"

Some priests carry the water of the purification to the place of the second Mass. We deem this permissible. The Instruction does not envisage any such hypothesis. Since there is no disrespect in so doing, we think that the procedure is licit providing due precautions are taken to avoid any disrespect. The water should be carried in a container made of silver or glass with a secure top to avoid any danger of spilling. It might be well to fit it into a box so that it would be held tightly and in an upright position. This befits the character of the contents.

But, again, let us admire the wisdom of the Instruction. Is the carrying of the water to the place of the second Mass advisable? We deem it permissible, but we ask now, if it be advisable. There is no strict obligation to do it, since the Instruction is silent upon that point. Is

it as practicable as it seems? In some parts the priest must drive to his mission twenty or thirty miles away. In others, the Masses are two and three hours apart. Other circumstances enter into the case according to the seasons, etc. Would it not seem that the water could undergo a slight change due to these circumstances and that it might be advisable to avoid its consumption by the priest? Would it not be more proper sometimes to follow the suggestions of the Instruction to the letter and await the Mass of the following day in the first church or better still empty it into the sacrarium?

There would be no question of disrespect to the Sacred Species since they no longer exist—the quantity of water has changed them. They have disappeared. The quasi-sacred character of the water, the medium of this transformation, receives due consideration in being disposed of in the sacrarium, away from any mixture with the profane. We would choose the latter procedure.

Two Masses In The Same Church

The other hypothesis comes up for consideration in the Instruction. It tells what to do when the two Masses are to be said in the same church. Herein comes a difficulty, because the Instruction covers the matter very simply by telling us that we should do as has been indicated above: "se gerat uti supra dictum est"—the only difference being that the priest should not purify the chalice at the end of the Mass, but should carry it to the sacristy, place it upon a corporal, and put it in some enclosed and locked cubicle until it is time for the second Mass.

The difficulty, then, and the obscurity in the matter arise from the expression mentioned above. How much is contained in the words "se gerat uti supra dictum est"? *Authors invariably overlook and do not mention any obligation on the part of the priest to drain the chalice of the drops of the Precious Blood* which inevitably will be found in the bottom of the cup of the chalice. They do not include this step in the rubrics to be followed by the priest who says two Masses in the same church.

We feel that they are wrong and that it is not proper to omit the step. The same reasons prevail for the draining of the chalice in both hypotheses. The Sacrifice of the Mass must be terminated integrally. It is proper that the Sacrifice be terminated without undue delay and interruption. It is improper that the drops of the Precious Blood be permitted to remain in the cup of the chalice until the Offertory of the second Mass or that they should be mixed with the wine of the second Mass. It is unwarranted that authors omit this recommendation in their books.

Slow Process

When shall the chalice be drained? At the same moment as the Instruction suggested in the first case. Some may argue

that if the priest drains the chalice after the Communion of the Faithful, the law is fulfilled. This may be true in some cases if the communions are numerous; otherwise it would not be. Experience will prove that the draining of the sides is a slow process and that the Instruction does choose an opportune moment, namely, after the Last Gospel.

With the above addition, i.e., that the priest should integrally terminate his first Mass by draining the chalice cup of the drops of the Precious Blood after the Last Gospel, the Instruction on the other points is explicit. The priest is directed to remove the veil of the chalice at the Offertory of the second Mass and to set the chalice a bit to the epistle side but not off the corporal. Once he has offered the host, the priest does not wipe the interior of the chalice with the purificator, but standing a little to the epistle side, he raises the chalice above the corporal, pours the wine and water into it and, without touching the insde with the purificator, offers the chalice in the usual manner. Some authors say that the priest may go to the extreme end of the epistle side for the water and wine providing that he holds the chalice in his left hand in such a manner that at no moment does it touch the altar.

A Theological Problem

Let us go into another aspect of the same question. Let us presume that the priest does not fully drain the chalice and that there are to be found drops of the Precious Blood in the chalice at the Offertory of the second Mass and furthermore let us presume that these drops are mixed with the wine of the Offertory of the second Mass. What would result? Of course, the first Sacrifice was not integrally terminated. Would the Precious Blood cease to exist because of the quantity of wine mixed with It? Or would the wine become consecrated from its contact with the Precious Blood? Or would the Precious Blood continue to exist in the unconsecrated wine?

The common opinion chooses the last hypothesis as the correct one. No author maintains that the unconsecrated becomes consecrated from contact with the Sacred Species. Innocent III rejected that theory and proposed the common opinion of today: that the Precious Blood continues to exist in the wine.[2]

Some contend that St. Thomas held that the Precious Blood ceased to exist because of the greater quantity of wine mixed with it. Difficult it is to ascribe this opinion or interpretation to the Angelic Doctor since he so well established the guiding principle in all this theory, namely, that the Presence of Christ remains as long as the accidents of bread and wine remain; and surely from the addi-

2 Innocentius III in cap 6 De Celebratione Missarum cf Gasparri: Tractatus Canonicus de SS Eucharistia Paris 1897 I, 10.

tion of wine to the consecrated species, the accidents of wine in the consecrated species are not changed.[3]

St. Thomas says: "If truly so great a change was introduced that would mean the corruption of the substance of bread and wine, then the Body and Blood of Christ would not remain in this Sacrament."[4] Such a change is never wrought by the addition of unconsecrated wine to the Sacred Species; why then should the Presence of Christ cease therein? The majority of authors concur in the view.[5]

Entire Consumption

From all this let us conclude that the Divine Law of completing the Holy Sacrifice of the Mass imposes upon us the obligation of consuming entirely the Precious Blood before leaving the altar of the Sacrifice. When the chalice is purified at the end of Mass this is always accomplished. In bination, when the purification is omitted in the first Mass, there is a strong probability that the Mass will not be integrally completed unless the priest drains the chalice after the Last Gospel or immediately after the dismissal of the people.

The above direction given in the Instruction of the Sacred Congregation for the case in which the second Mass is to be said in a different church, should, we contend, be applied to the case when the second Mass is to be said in the same church. However, even if the priest is negligent in this respect, the remaining drops of Precious Blood will in no way be affected by the wine of the Offertory of the second Mass—both will exist mixed, it is true, but unabsorbed. How fortunate this solution, for if the unconsecrated ever became consecrated by its contact with the consecrated, or if the consecrated ceased to exist, what scruples would the Mass of bination make arise!

3 St. Thomas Summa Theologicia, 3 q 77 a 8
Cappello De Sacramentis I, Romae 1929, 172.

4 St. Thomas cit a. 4.

5 Cappello cit p. 174; Gasparri cit 10. Genicot, Theolo. Moralis Bruxellis 1920, II, n. 178; Marc-Gesterman, Institutiones Morales Paris 1934, II, 73.

"The Jesuits are originally a savage Indian tribe, who emigrated very early in history to Spain via Arabia, and settled down in Northern Spain where they were made Catholics. For their savage and unscrupulous fierceness the Popes took them into their service as the Church's vanguard. How disastrous they proved for Germany is clearly shown by the historical fact that it was the Jesuits who urged Charlemagne to merciless massacre of the Saxons at Verden" (Extract of a lesson on history in a labour camp in Nazi Germany, sent me from the letter of a young German there). **Tablet**, Oct. 29, 1938

Pope Pius' Political Reconstruction Program

Nelson W. Logal, M. A.

(Continued from June issue)

THE weak political framework on which international society had been resting for many years was completely shattered by the time Pius XII outlined his five point program for the political reconstruction of the world in his Christmas Messages of 1939 and 1941. His predecessors, Benedict XV and Pius XI, had criticized the flimsy structure and stupid practices of international society; but a world habituated to an utilitarian ethic had not the patience to listen to fundamental principles. The noise of militaristic ideologies and the clamor of paranoiac nationalism drowned out warning words. Pius XII inherited their burdens. He was given the cross of a world at war to carry through the very first days of his pontificate.

His 1939 Christmas Message came only a few months after his elevation to the papacy. Poland and Finland had been invaded, pamphlet bombings were giving rise to talk about "a war of nerves" and to wishful conversation about "a phoney war." But the war was not "phoney" to Pius XII. He knew that the political order had finally collapsed and that the opening chapter of the most devastating war in history was being written. Consequently his first Christmas Message outlined the political principles necessary for a sound reconstruction of international society.

He returned to the same subject in the 1941 Christmas Message. The Atlantic Charter had incorporated the points which he had stressed in the 1939 Message. Nazism was in its ascendancy, Western Europe was over-run, Jugoslavia had been invaded, Greece lay prostrate, Italy had joined the Axis, and the United States had sustained the humiliation of Pearl Harbor. No longer was there any doubt about the reality of the war. The anguished cries of dying soldiers and civilians and the wholesale d e s t r u c t i o n wrought by indiscriminate bombings had already taught people the full horrors of modern scientific war. In this third message, Pius reaffirmed and further developed the five points on which the political reconstruction of world society must be based.

The papal program for political reconstruction can be presented quite simply. In its broad outlines it can be visualized as an international structure—in the form of a world organization of nations—which is to be built on a solid foundation of law (a *juridical* institution—1939, III; 1941, IV). The two

most important functions of this institution must be to secure political justice by promoting the observance, enforcement, and revision of treaties (1941-IV) and to establish economic justice in the international order (1941-III). This international structure of peace is to be built on four main pillars: the right of every nation to independent life and national integrity (1939 & 1941-I); an adequate limitation of arms (1939-II; 1941-IV); justice toward minorities (1939-IV; 1941-II; and respect for the rights of Religion (1939 & 1941-V).

i. Self Determination Of Nations

The Popes have never been timorous in their approaches to problems of principle. Pius XII proves himself to be no less heroic than his predecessors. In the first point of both Christmas Messages he frankly challenges the popular "balance of power" creed and the prevailing politic of buffer states—which have been widely justified in the name of "political realism." The right of every nation, large or small, to independent life (1939), which involves the further rights of full national freedom, security, and integrity (1941) is clearly proclaimed in both papal messages. Here is a bill of rights for sovereign states, which can be justified on the grounds of sound morality and sane law. Pius XII has shown that one nation's desire for expansion must never involve a death sentence against the sovereignty of a weaker neighbor.

The very fact that such a principle even required statement is an indictment of a civilization which has become so morally decayed by the gospel of Expediency that the carving up of helpless nations has been looked upon as one of the "inevitabilities." Pius XII, however, is undismayed by the prospect of charges of "perfectionism"; he does not agree that injustice can ever be condoned under the title of "compromise." He calls for an end to the game of international chess which uses small nations as expendable pawns. He wants that species of international rapacity—which has been miscalled realism—to be replaced by law and justice in the reconstructed order of the future. No nation has the right to steal from or to enslave its weaker neighbor.

Our Holy Father does not condemn a licit regionalism. He admits that the present state of international society has made regionalism almost imperative, especially in economic spheres. Therefore he approves of it on the grounds that a certain hegemony by larger nations is necessary in well defined regions of the world. But he also insists that such regional hegemony must be founded on cooperation and law and not upon coercion and domination. A valid regionalism must allow for the political freedom, the independent eco-

nomic development, and complete neutrality of the small nations within the regional orbit.

ii. Limitation of Arms

The problem of limiting arms will challenge the ingenuity of men for years to come. Pius XII asks for the elimination of total war through a progressive and adequate elimination of the "rush for arms," designed to free people from a servitude to arms and the temptation to rely on force. He is careful to point out that a sound program for the limitation of arms must be mutually accepted, adequate in extent, progressively adopted, organic in execution, and completely guaranteed (1939-II; 1941-IV). All of the Popes of modern world history, from the time of Leo XIII, have pleaded for this policy.

Everyone will fervently second Our Holy Father's call to eliminate total war. A long history of failure and double dealing in disarmament efforts, the inherent difficulties of an effective plan, the distrust and hatreds among people, the anemic condition of international law, and a lack of cooperation among nations will make this second point of the papal program difficult to realize. In the last analysis hope for disarmament will be in direct proportion to the strength or weakness of the international institution to be formed.

Pius XII has stressed the fact that moral disarmament must precede military disarmament. A glorification of Armed Might and a fatalism toward war must be replaced by a conviction that militarism is a reproach to civilization and that war can be avoided. The fallacy that war brings prosperity must be scotched. The heavy cost of a race for armament in wasted national wealth, disrupted economies, heavy taxation, and moral shame must be emphasized. The menace to peace, always found in disproportionate arms among nations, must be realized. An international investment in moral education designed to disarm the peoples of the world first by removing hate and fear will pay dividends rich in Peace.

The actual program of limiting arms is bound to be a slow, difficult, and painful process exacting the utmost in good will and practical statesmanship from the leaders and peoples of all nations. The work must be started as soon after the present war as possible. The League of Nations' delay in disarmament efforts proved to be fatal.

An effective program of limiting arms, despite the obstacles and difficulties which exist, must be designed if the future peace is to possess vitality. The problem of disarmament must be solved: it cannot be dodged or denied. The progress made toward disarmament will be a graphic index of the real wishes of nations for peace.

(To Be Continued)

Not Geological Periods, But Natural Days

The best answer because the simplest

Edward F. Siegman, C.PP.S.

BECAUSE it is the simplest answer to the objection that the Bible contradicts the data of science on the origin of the world, the concordistic interpretation of Gen. 1 has persisted in Catholic circles for more than a century since it was first proposed by Georges Cuvier and Marcel de Serres. These scientists and their followers would have us believe that Moses anticipated the discoveries of modern science and taught that our earth gradually came to its present form through six long periods of time which he calls days. Even though Catholic exegetes have refuted this theory and consider its proposal unfortunate, its popularity continues, as Raymond W. Murray witnesses in his recent (1943) invaluable work on prehistory, *Man's Unknown Ancestors:*

"Most educated Catholics now take the word *yom* (day) of the first chapter of Genesis to mean a certain undefined period of time, an interpretation which incidentally fits in very well with the evidence of historical geology concerning the sequence of different forms of plant and animal life and the length of time, perhaps millions of years, often estimated to be necessary for this development to have taken place." (p. 348) If it is true that "most educated Catholics" subscribe to concordism, it will not be untimely to point out once more the fallacies of this system of interpretation and to propose an acceptable exegesis of Gen.

Bad Exegesis

At the outset let it be stressed that the exegete does not presume to tell the scientist, from the pages of the Bible, how many days or how many millions of years it took for our earth to reach its present maturity. Both the age of the earth and the various phases of its development are proper objects of natural sciences. Correctly understood, Gen. 1 teaches nothing on these points, except that in the beginning of time God created the earth out of nothing. Hence it is bad exegesis to read into the Biblical text the data and hypotheses of science, as the concordists try to do.

The concordistic interpretation of Gen. 1 has not been condemned by the Church. The Biblical Commission (June 30, 1909) expressly permits "free discussion" of the question, "whether the word *yom* (day), which is used in the first chapter of Genesis to describe and distinguish the six days, may be taken either in its strict sense as the natural day, or in a less

strict sense as signifying a certain space of time.'

That the Commission is not favorable to concordism is implied in its positive teaching: " . . . it was not the intention of the sacred author, when writing the first chapter of Genesis, to teach us the innermost nature of visible things, nor to present the complete order of creation in a scientific manner; but rather to furnish his people with a popular account, such as the common parlance of that age allowed, one, namely, adapted to the senses and to man's intelligence." To see in the days of Gen. 1 long periods of time is certainly looking for the "order of creation in a scientific manner"; it certainly does not view the chapter as "a popular account, such as the common parlance of that age allowed."

Until the natural sciences assured us that our earth has a history of millions of years behind it, no one thought of interpreting the word *day* in Gen. 1 as anything but a day of twenty-four hours. Sound hermeneutics requires that a word be taken in its natural, obvious meaning, unless the proximate or remote context justifies understanding it in a transferred sense. Now the Hebrew word *yom*, like the English *day*, ordinarily means either a period of twenty-four hours, or that part of the day from daylight to dark. This is its meaning in by far the majority of its occurrences in the O. T. Sometimes, again like the English *day*, it means an indefinite or undetermined *point* of time (cf. e.g., Ps. 19:2, 10; Ex. 10:6), but never is it used of a period of time of long or indefinite duration. Were that its meaning in Gen. 1, it would be an altogether singular and exceptional use of the term, of which the author should warn us.

On the contrary, he positively indicates that he means *day* in its ordinary sense. He arranges the works of creation within a week. The seven equal parts of this week must be days. At the close of each day's work of creation he expressly mentions, "it was evening and it was morning, the first . . . the second . . . the third . . . day." (1:5, 8, 13, 19, 31). The day that is marked off into two periods by evening and morning is obviously the day of twenty-four hours. Again, God creates the sun and the moon "to divide the day and the night . . . to rule the day and the night . . ." (1:14, 18).

Popular Account

Are we to conclude, then, that Moses wanted to teach that our earth was created within a week? No, because "it was not the intention of the sacred author . . . to present the complete order of creation in a scientific manner; but rather to furnish his people with a popular account, . . . " In other words, the six-day week of work and the day of rest, together with the picture of the universe that Gen. 1 presupposes,

are the *literary form* of the narrative, *not its formal teaching.* Two familiar examples best illustrate this fundamental distinction. When Christ was asked by the lawyer the comprehension of the term "neighbor," He could have simply replied, "Every man, even your bitter enemy, is your neighbor." Instead of this simple proposition, which would have made little impression upon the Oriental mind of His questioner, He chose to clothe this teaching in the vivid, unforgettable story of the Good Samaritan (Lk. 10:30-37). Although the road from Jerusalem to Jericho could have been the scene of such an incident on almost any day, exegetes are quite generally agreed that the story is fictitious. It is inspired, of course, and true according to the plan of the author, but it serves only to give flesh and blood to the skeleton of a great religious, moral truth.

Again, in the parable of Dives and Lazarus (Lk. 16:19-31) Christ makes use of the conceptions of hell current in His day: the torments of fire and the great gulf that separates the bad from the good, who recline in Abraham's bosom. He does not pause to correct these imperfect notions of the future life. They suffice for His purpose: they are not part of His formal teaching, which in this case is the dogma of retribution in the next life. The medium through which Christ teaches this dogma is vivid, but imperfect, thanks to the imperfect notions of His contemporaries.

In much the same way we say that Moses used a literary form that would appeal to the Hebrews of his day, as well as their puerile picture of the universe, in order to impress upon their minds the stupendous truth that the entire universe, everything that they could perceive with their senses or imagine beyond the range of their senses, was the work of Yahweh. To make this truth concrete he pictures God at work. Man worked six days and rested on the Sabbath. Already before Moses, it seems, the Hebrews regarded this time-division as a kind of natural law. Accordingly, God is described as working on six days to create all reality. That Moses did not intend to give the *actual* sequence of the events of creation or the time that it took, is clear from the *logical plan* that he follows. The works of creation are arranged into two parallel groups of four works each: the first four, the creation of the regions of the universe, are assigned to the first three days; the second four, the creation of the inhabitants of the respective regions, are assigned to the last three days.

Mosaic Cosmogony

With this logical plan in mind, Moses begins with the simple enunciation of the general truth: "In the beginning God created the heaven and the earth" (1:1).

Then he pictures the earth in a chaotic condition, a *tohu wabohu,* as the Hebrew onomatopoetically expresses it. Water and earth are not separated, darkness covers all, the only sign of movement is the rushing wind over the dark abyss. The six days' work now begins. As the narrative unfolds, we see that Moses' conception of the world is that of the ancient Oriental, not that of the twentieth century scientist. The earth is a flat disc, surrounded by water around and beneath it. In the heart of the earth is Sheol, the abode of the dead. Above it, is the firmament, a solid expanse that holds above it the waters which God lets rain upon the earth through apertures and spigots. Smaller than the earth are the sun, moon, and stars, which are affixed to the firmament. Light is regarded as an entity independent of the sun. Because of its importance, its creation occupies the first of the six days, while the heavenly bodies arrive only on the fourth day.

The firmament is created on the second day to separate the waters. Those that remain below are separated from the earth on the third day, so that dry land with vegetation appears. The scene is now ready for the inhabitants of the regions thus prepared: the sun, moon, and stars on the fourth day; earth and water produce birds and aquatic animals on the fifth day, because the parallel second day saw the separation of the waters above from those below, thus providing a habitation for both birds and fishes. Finally, on the sixth day God creates the land animals, and last of all, the crown of His handiwork, man, whose supreme rank is suggested by God's self-deliberation before He proceeds to this most important work: "Let us make man to our image and likeness . . . " (1:26)

That the Hebrews understood the distinction we have made between the literary form and formal teaching of this creation-account is suggested by the absence of reference to the hexaemeron in later Biblical literature. Many passages of both the O.T. and N.T. speak of God's work of creation, and several passages ascribe creation to the word of God, as Gen. 1 does (cf. Wis. 9:1; Eccles. 42: 15; Ps. 32:9). But only two verses, Ex. 20:11 and 31:17, speak of the six-days' work. The second of these is evidently dependent upon the first. Ex. 20: 11 is probably not the work of Moses, but of a later scribe, since the parallel passage, Deut. 5:14, gives a different motivation for the third commandment. If God had proposed as the model for Sabbath-observance His own rest on the seventh day, we should reasonably expect Moses to give this reason on both occasions when he proclaimed the Ten Commandments.

If the Hebrews understood what Moses had in mind by his logical plan of the six-days' work of creation, subsequent ages did not see his point. The great majority of the Fathers and theologians of the Church down to recent times taught that the world came into being within six days. That God should permit this error in the interpretation of His word on an incidental point not connected with the deposit of faith is contrary neither to His Wisdom nor to His Providence.

A Case for Parochial Schools

Back in the year 1902, the editor of the **Times**, of Trenton, New Jersey, charged that a division of the school fund would be contrary to the Constitution of the State of New Jersey, but he was answered by the editor of the **True American** of the same city, in part, as follows:

"The great final object of the school fund and of our school system is the establishment of schools to the public, free of cost, 'for the instruction of all children in the State between the ages of five and eighteen years.'

"Who can say that the parochial schools, with their thousands of scholars, are not just as much a part of the educational influence of the State as the high schools, limited to the promotion from the grammar schools; or the normal schools, restricted to those who wish to learn to teach; or the technical schools, wherein favored pupils acquire technical education in desired branches?

"Moreover, when the State distributes among the localities the money which it has derived from those localities by the school tax, it takes as the basis of that distribution the number of children of the school age who are attending all schools, whether these be grammar or primary or private schools or technical schools or normal or parochial schools.

"The parochial schools educate a large number of children, for whom their parents desire that the instruction should not be separated from moral and religious instruction. But in this they are in no wise different from the special grades of the State's schools, in which particular branches of instruction are given."

Collection on Sunday: "A nickel isn't supopsed to be as good as a dollar, but it goes to church more often."

"Sick—and You Visited Me"

Edmund T. Meehan

DEAR Brothers in Christ:

Whether you are parish priest or hospital chaplain, one of your principal duties is the visitation of the sick. As parish priest, the danger may be that with one thing after another presenting itself at the rectory or on the church premises, many days may pass without your seeing the sick at all and, as we well know, this will cause murmuring in the sheepfold. As a hospital chaplain, true enough, you will remember to visit the patients most every day, but then comes the old, old difficulty: as a constant visitor, what can one say beyond the famous but trite, "How do you feel?"

This writer has had both experiences. As a parish priest, he tried to be most faithful at the hospital. And yet, occasionally, things would come to such a pass that he could not get there, with the result that some patients, not emergency cases, had come and gone, and had not seen the priest. Was his face red? It most certainly was.

Later as a hospital chaplain it was his daily duty to visit 145 patients; and, needless to say, he had to fine-comb his imagination to think of something new and encouraging to say day after day. In searching for a clue to his difficulty, the idea of a weekly paper came to him. One day he found a poem quite appropriate for the sick. There were copies enough for all, and so, with something in his hand, the visits that day were ever so much easier. His approach was, "Maybe you would like to read this." Naturally, the patient was only too glad to read it. And that was *one visit*. The magic of the poem carried over to the next day as well, for then the reader would say, "I read that poem, and it fitted me to a T. Where did you get it? I'd like to see others like it." Very well. The next time this chaplain discovered another poem, he did the selfsame thing.

Why Not A Paper?

Then, of a sudden, the thought came to him: "Since the patients receive these poems with such joy and appreciation, why not edit a paper once a week just for them?" Fine. He had been ill himself in the mountains for nearly two years with pulmonary tuberculosis, and had had three operations; consequently, he felt that he could well understand what it was to be on one's back. Drawing therefore on his own physical experiences, he issued a 4-page mimeographed paper once a week. Everyone in the hospital received a copy—145 patients, 10 sisters, all the nurses, and other employees. This particular hospital was for the poorest of the poor afflicted with incurable cancer. As such, it was the bene-

ficiary of all kinds of papers and magazines, new and old, but these were received with little more than respectful indifference. However, with a paper all their own, written especially for the sick,—well—"It set the whole town talking." Patients, nurses, Sisters, and Chaplain had something in common to discuss, and they did that to a fare-thee-well.

For The Parish

After four years in hospital service, this chaplain was transferred to parochial work, and while in some respects the change was a welcome one, it seemed that printer's ink had so far got into his veins that he could not bring himself to quit editing a paper for the sick. Encouraged by many of his priest-friends to continue, the following fall (1937) he started the paper as usual, sent sample copies to practically all the hospitals in the New York metropolitan area, both city and Catholic, and, with the orders received, began what is now known as "Camillus" with a circulation of 700 copies an issue. Functioning in those days on a charitable basis, the paper ran its output up to a 3,600 circulation, but, on account of lack of funds, ultimately had to work on a subscription rate of $1.00 per year, so that now it is back to a modest 1,200 figure for each issue.

We might observe here that this has been one of the greatest drawbacks to the growth of its circulation, judging from letters of possible subscribers. (Note: The paper is now a bi-weekly, and our year of publication runs only from September to June.) When hospital and other institutions order ten copies or more, we give a rate of 2c per copy plus postage. Thus, to send a parcel of ten papers from New York to California would entail 4½c postage plus 2c a copy for the paper, or 24½c in all. This multiplied by the 20 issues for the entire year, would add up to $4.90. The editor does not feel that this is exorbitant, but many inquirers say it is too much and therefore abandon altogether the idea of subscribing.

We do not enjoy a newspaper mailing rate, for the reason that Camillus is not printed. It is done rather in what is known as a photo-offset process. This gives a clear-cut reading job in a type larger than newsprint (a very important item for sick people), and it also enables us to use any number of pictures at no extra charge. The paper comes to you in a four-page folder, each page being 8½" by 11". It is fairly large, and at the same time easy for the patient to hold and read. Furthermore, we indulge in no advertising, try to sell nothing, and send no letters of appeal of any kind.

The help situation being what it is, we would prefer single subscriptions to those in bulk. Many heads of hospitals have written to tell us, in effect, that, "our one copy is passed and read from one end of the building to the

other." If we could contact the more than 700 U. S. Catholic hospitals with even one subscription apiece we would be doing well, for then the Word of God would have been preached at least once every two weeks to every Catholic hospital patient; this would be no small accomplishment.

Give A Lift

What is the make-up or content of the paper? The first three pages are given over to spiritual material, something that will give the reader a lift. We endeavor to follow a definite theme throughout the year. In various years thus far, we have considered the Sunday Gospels, the Saints for the current weeks, the life of our patron, St. Camillus, the virtue of humility; this year, we are discussing God's Holy Will. Some may think that three pages on any spiritual subject may be just a little too much for a patient. We can remove that fear by saying that pictures and other interesting inserts take up a certain amount of space, so that all in all we are fortunate if we have two full pages of serious matter. Our last page, which we believe to be the most famous last page in America, is given over to humor—a joke, a poem, a humorous incident, comical hints for patients. As a matter of fact, our jokes are so famous—or infamous, depending on your point of view—that most of our constituents turn first to page four to read "The Story of the Week." And may we say this is done not only by the laity but by the clergy as well.

At the close of each issue we have a postscript to this effect: "After reading, pass this copy to your neighbor." It has been brought to our attention that Camillus, being passed about in this way, has gone all over the world—South America, Africa, Australia, India, China—and this news has been most encouraging. Thus we have thousands of readers where we have but a few hundred subscribers. We make mention of this point since our spiritual benefits are not simply for the subscribers, but for *all* the readers. These benefits are purposely limited so that our followers may remember them.

Listed among our spiritual benefactors are fourteen priests, seven in the Archdiocese of New York, and seven in the Archdiocese of Newark. One of each group is assigned one day of the week for the recitation of the Divine Office for our readers; for the same intention, Father Colgan, leader of the Newark group, and the editor, offer Holy Mass on the 18th of each month, July 18th being the Feast of St. Camillus, patron of hospitals and the sick, from whom our paper takes its name.

Through the years we have received many glowing tributes from subscribers, and especially from those in charge of hospitals or hospital work. Among these, we might mention in particular Father Healy, S.J., Chaplain of

one of the largest New York City institutions, the Metropolitan Hospital on Welfare Island; the Society of St. Vincent de Paul in Brooklyn; the St. Camillus Association of St. Mary's Seminary, Baltimore, Md.; Father Gerber, now a Navy Chaplain, St. Francis Hospital, Peoria, Ill.; Father Harwick, St. Francis Hospital, Columbus, Ohio. To submit but one testimonial, we make bold to use the words of His Excellency, the Most Reverend Martin J. O'Connor, D.D., V.G., Auxiliary Bishop of Scranton, and Pastor of St. Mary's Church, Wilkes-Barre, Pa. Bishop O'Connor writes:

"For several years, it has been the parish custom to disribute 'Camillus' every week to the sick in their homes and, wherever possible, to the hospitals also. The sick always greeted this little paper with grateful understanding, and in bringing consolation to those for whom it was prepared, it bound them by closer ties of faith and sympathy to the Church."

Therefore, if you are terribly busy, as most priests are, and find it difficult to visit the hospital or private shut-ins as often as you would wish, this may be the solution to your problem. The sick will know you are thinking of them when you send one of the parish society or sodality members to distribute Camillus among them. In this way, the corporal work of mercy—to visit the sick—will have been fulfilled in spirit, if not actually in person. We shall be very happy to send you a sample copy. Address: Camillus, 3045 Grand Concourse, New York 58, N. Y.

The "Man Bites Dog" Angle

Last July, Harry Kresmeyer, milk-truck driver of Waldwick, New Jersey, gave a lift and a half-dollar to an old hobo who said he was bound for his silver mine in Canada. Kresmeyer was still skeptical in March when a letter arrived inviting him to come up and help work the mine. Out of a job, but chiefly out of kindness, he replied, saying he'd be glad to come, only he had no money. Whereupon the ex-hobo sent him $300 for expenses. When last heard of they were heading north for mine and fortune.—**Camillus**

Prayer

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—**Robert Louis Stevenson, in Camillus**

Our Musical Heritage

The Late Canon Arthur Jackman

The outlook for church music is dark. Musicians have to live: and the miserable pittance offered to them by the churches, to be eked out with teaching, and any musical jobbery that can be picked up, can only be an inducement to a man possessed of a very high sense of vocation, and prepared, almost inevitably, to have his heart broken by obstruction, or, still worse, indifference. Amateurs have done fine work in holding the fort, but the post of organist and choirmaster must be regarded as only one for a highly skilled musician. I can hear the parrot-cry "No money." Very well. No money to keep alive the great flowering of music from the golden age of plainchant to the golden age of polyphony. Money for cinemas, pubs, "dogs," no money for real music.

Anyway, don't let's pretend about it. This music is not wanted. What is wanted in church music (as in church decoration) is Catholicism sucre. However sickly the music and however shocking the accentuation does not appear to matter. "Mother of Christ; Star OF THE Sea, pray FOR the wanderer, pray FOR me." The petition, at least, is necessary; but why cannot we address Our Lady in terms as moving, but more dignified and more beautiful? There is more than an ocean between this hymn and Ave Maris Stella! I shall be reminded, no doubt, of the legend of the monks who sang a Magnificat with surpassing beauty of voice and sinful souls, and of another community who sang with cracked voices but a most devout disposition. Our Lady signified her approval only to the second community. Something in it? Of course there is something in it. I have not been less touched than anyone else by genuine fervor transcending bad and vulgar music.

I entirely agree that a congregation should *not* have tracts and long graduals inflicted on it. These are monastic activities. I used to be thrilled by large German congregations singing the whole of the Ordinary. But someone should compile a graded list of Masses, with timings. And composers should be encouraged to write simple, short Masses, etc.

Far from ignoring congregational needs the whole psychology of the matter should be studied so that they get plenty of opportunity to sing in Latin and in the vernacular and also opportunity to hear (but enter spiritually into) the great music of the Church.

But when we have such a glorious heritage, why give people bad and vulgar music? Stand in some great cathedral such as

Chartres and look about you. The statuary in the sanctuary is appalling and has—I hope it is true —been bombed out of existence. For the rest this great glowing jewel of a church with its marvelous stained glass and its wonderful original statuary, is surely a place only for music which is of the same worth as its surroundings. One can trust the present Bishop to see to it.

Since the Counter-Reformation and the attempt of its well-meaning champions—sincere but misguided, and frightful in its results upon architecture, music, liturgy and church decoration—to provide a popular art to combat the influence of Lutheranism—the world has heard no music filled with such true religious fervor, such high spiritual ideals as in the Christian ages preceding that religious Cataclysm. Put, without prejudice, the Gregorian psalm tones alongside Anglican chant, the motets of Palestrina, Vittoria and Byrd alongside the anthems of Purcell and the Wesleys, and though all here is fine music, the drop in spiritual temperature is very perceptible in the Reformation composers.

Dignity and sincerity are there—not mystical fervor and exaltation. The musical shrine, one might say, is without the presence of the Blessed Sacrament.

I realize that to bring our wonderful musical heritage back into the service of the Church will be a herculean task. It should begin in the cathedrals and large churches. There is, however, no church so small and poor that the congregation could not sing portions of plainchant; and its choir, where there is one, at least simple motets. But they must be inspired to do so, not driven. Liturgical maniacs must be held off not less than philistines. The whole point is that our offerings to God should be worthy and acceptable. A sense of discipline and dedication must be present—not self-gratification and emotional stimulus.

Yes; the difficulties are immense: but even now there are not a few Catholic musicians bravely tackling them. They must be encouraged. Some clerics are notoriously lacking in aesthetic perception. It was a lucky chance that Westminster Cathedral got Cardinal Vaughan and Richard Terry at the same period, and produced great music greatly performed, which drew people from all over the world to the Cathedral.

A cathedral is not, I know, a concert hall, but who can say how many who came only to listen remained to pray?

The failing of Christian faith today is terrible, is frightening. The growing need and love for music is remarkable. Perhaps one way back may be through this great portal of music. But if it is to be opened, we must remember that the laborers are worthy of their hire.

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A Survey On Street Preaching

Mr. Robert A. Klee

Let's look at the record

DO street preaching well or not at all. Do street preaching after the manner of Him of whom it was said, "*Never* has man spoken as this man." But America please — *do* street preaching.

You may ask us why we have spoken thus, and you perhaps desire evidence; yours is a just challenge. And what you are now about to learn comes not from personal speculation, but rather from conclusions reached in a survey of the nation. This is a study of street preaching based on the accumulated experience of many. The United States was our laboratory, and each local mission director a scientist. We sent a special "street-preaching questionnaire" together with a personal letter to the local director of the *Society for the Propagation of The Faith* in each of the 112 oldest dioceses (including archdioceses) in the United States. Ninety dioceses promptly responded.

Each of the reporting mission directors agreed to consider the term "street preaching" to include "any form of diocesan sponsored preaching and instruction in Catholic Doctrine to the general public, whether from street corners, parks, auditoriums, or such places"; we will proceed therefore to study street-preaching movements in general including both the activity of "mobile" units and simple stands.

Not Widespread

Last summer (1944) during the height of the street-preaching season, *nineteen dioceses* reported they were currently sponsoring street preaching. Seventy-one dioceses said that they were *not* sponsoring the work, while the remaining dioceses in the United States submitted no report. Evidence concerning this non-reporting group (22 dioceses) indicates most of these sees were not engaged in street preaching activity. Our immediate conclusion strikingly emphasizes that street preaching is certainly *not* a widespread movement in the United States.

Our nation's street preaching at present is limited to specific regional areas. This is particularly noticeable if we consider all the dioceses (33 in number) which have at any time engaged in the project within the last six years. The central plains and midwest areas constitute an actual network or "unbroken chain" of sixteen street-preaching dioceses; these form the largest area. Next in size, east and southeast of Ohio, there is a "community" of seven street-preaching diocesss. In the deep

south is another area but smaller still. Lastly, in both the extreme northwest and north central sections of the nation we find additional efforts in street preaching, although these areas are particularly small.

The undeveloped and retarded pursuit of street preaching within the nation as a whole is impressively conspicuous. An adoption of the street-mission apostolate is thus far surely not a national tendency, but only a regional movement. Nevertheless, enough outdoor instructing and lecturing has already been carried on to remove street preaching from the merely experimental stage. There are definite results available; these have been furnished us by men experienced in the work; these we must try to evaluate.

Is It Worthwhile?

Many dioceses have engaged in street preaching in the past, but have now ceased their activities. But if street preaching is really worthwhile, actually successful, what explains this strange abandonment of a worthy pursuit? (At least fourteen dioceses discontinued street preaching in the last six years.) Perhaps the outdoor audience is too indifferent even to listen to Catholic speakers; perhaps you can't gather a crowd!

Street preaching has *not* been discontinued due to lack of audiences; this is an outstanding conclusion from the national survey. Only two out of all fourteen dioceses which reported discontinuance have ceased their attempt due to "lack of audience" —and, in fact, one of these two directors suggests that quite possibly the recent "tire and gas rationing," not the attitude of the audience was the cause. For all practical purposes then, we logically conclude that the street-mission apostolate is not seriously impugned by the charge that it finds no audience.

Wisdom and prudence demand that every diocese must safeguard its pocketbook and avoid fruitless expenditures. Perhaps sad experiences have proved street preaching financially unwarranted. How many dioceses have embarked upon a street apostolate, only to withdraw under pressure of financial difficulties? Only *one* diocese from all fourteen which have discontinued, has done so for financial reasons. Street preaching as a "task once begun" is usually not "left undone" because of any monetary crisis.

What then explains the fact that although thirty-three dioceses have sponsored street preaching within the last six years, only about nineteen of these sees were active last summer? The immediate answer is that much of the recent curtailment has been caused directly by the war. The war has affected street preaching as it has everything else. Gas and tire rationing have discouraged a substantial part of the "mobile unit" preaching in rural areas; while long, war-time, three-

shift, working hours have caused interference elsewhere in industrial communities.

Do It Well

The war by no means accounts for all of the cessation, however. Many dioceses have halted their street preaching because there was a lack of *trained* speakers. Here we see the truth of the axiom, "Do it well or not at all." One diocese, in particular, has mentioned that its outdoor speaking program had been introduced by a priest whose method was, "imprudent, and whose influence may have been disastrous."

Judging by the great emphasis they have placed upon the fundamental need of trained and qualified speakers, the respondents contributing to the survey should profoundly convince us that street preaching must be *good* (shall we say excellent?) or not at all. Our doctrine is, of course, the very best—direct revelation from God Himself; our speaking must conform to the sublimity of our mission. The secret of a successful street-mission apostolate consists in "total abstinence" from mere argumentation, offensiveness, and (as one questionnaire commented) "playing to the gallery." The venture of the Church into the open air is a spectacle; it had better be one of *love;* like the spectacle of Calvary itself. Commendable street preaching neither publicly reproaches nor condemns any man; it strives solely to present in its entirety "The Way, the Truth, and the Life."

Now let us examine the actual effects as observed wherever open-air speaking has been conducted. Have street-preachers observed any concrete results—break-down of bigotry, increased interest in the Church, conversions?

Fear Of Bigots

One early fear, at least, has been dissipated: reports from 33 dioceses over a six year period unanimously agree that there is no "fostering of anti-Catholic sentiment" as an effect of street-preaching. This may be a negative conclusion but nevertheless it effectively disposes of the old fashioned objection that street preaching would cause a "tumult amongst the people." No one denies that there have been occasions where an individual speaker has received his "tomato"; heckling is not altogether unknown! A poorly selected neighborhood (especially in the large cities) plus an imprudent speaker, equals two strikes against the program. But we may well thank God that America has greeted street preaching in a friendly sympathetic way.

There are more positive results revealed, too. Fifty-nine per cent of the dioceses which have sponsored street preaching for the last six years report an "increased interest in the Church." "A breakdown of bigotry" is heralded by 50 per cent of the respondents; 25 per cent

of the directors felt that the outcome is still undecided, although they look for the harvest eventually.

Resulting Conversions

One must always bear in mind that "conversions" are *not* the immediate result street preachers seek. The outdoor mission effort is intended primarily to prepare the way for understanding, for deeper interest, and then for an eventual love of the Church. Very truly, Faith is a gift; yet, remarkably enough, even at this early date, God has already blessed America's street preaching with conversions: almost 25 per cent (9 out of 33) of the dioceses declare that conversions are "noticeable."

Nor is distribution of results from street preaching uniformly equal throughout the nation. The midwest claims the most favorable results; the central plains area ranks second. Notable success comes from the central Atlantic seaboard states, while the northeastern and southern states show the poorest results.

Where the results were so generally outstanding as in the midwest (one diocese from here reports, "Conversions are noticeable, *very much so"),* we note that most of this street preaching is conducted exclusively by priests—usually using mobile units. From the northeast where the actual "report" is poor, a Paulist priest explains that very possibly results within large cities are as effective as in the small towns, but are not so easily traced.

John the Baptist

As a final word in this regard and on the basis of all the answers to our questionnaire, we might conclude emphatically that street preaching is not an "automatic convert maker." One must never overlook the importance of supplementary aid from correspondence catechetics, convert classes and the like. The street preacher is a John the Baptist, in his own humble fashion a precursor, making ready the way. Street preaching is not a substitute for any apostolate, but street preaching has itself no substitute. It seeks in a unique way to present to the "man in the street" the greatest truth ever told—perhaps it could be told a little more. Christ spoke so very wisely—with divine wisdom—when He said "Praedicate evangelium omni creaturae." This is a lesson the national questionnaire brings home once more.

(To be continued)

It's a Wise Child

"My child," said the father, impressively, "suppose I should be taken away suddenly; what would become of you?"

"Why," said the child, irreverently, "I'd stay here. The question is, what would become of you?"—**Camillus**

The Social Action Department of The N.C.W.C. and the Parish Priest

George G. Higgins

DURING the annual meeting of the Hierarchy in Washington, November, 1944, His Excellency, the Most Rev. John T. McNicholas, delivered a memorial address in honor of the twenty-fifth anniversary of the National Catholic Welfare Conference. In passing, His Excellency classified the varied activities of the Conference as follows: "The Conference, through its headquarters at the National Capital, has ever sought to render service to all dioceses and religious institutes of our country. It has been at once a clearinghouse, an exchange for varying judgments and opinions, a source of information, an agency to serve every Catholic cause, a medium of contact with our Government, and a unique center of Catholic thought and Action which only future generations can fully evaluate."

For the purposes of the present article, we may follow the above classification in outlining the specific services which the Social Action Department of the N.C.W.C. stands prepared to render to the priests of the United States as they labor to plan and apply "new methods of apostolate more adapted to modern needs." (Pius XI)

"A Clearinghouse"

For twenty-five years, under the pioneering leadership of Monsignor John A. Ryan and his competent assistant, the Reverend Raymond A. McGowan, the Social Action Department has been serving to the best of its ability as a clearinghouse of information on Catholic social thought and action. In 1940, in view of the increasing interest of parish priests and others in problems of labor education and allied activities, it was thought advisable to appoint a full-time assistant whose principal duty it would be to work directly with priests out in the field and to plan the informational services of the Department to meet their specific needs. From 1940 until the Spring of 1944 that work was carried on, with rare efficiency, by the Reverend John M. Hayes, who had previously had broad experience in Catholic labor education in the Archdiocese of Chicago. When Father Hayes left the Department last Spring on sick leave, his work was taken over temporarily by the present writer.

Continuing the program developed by Father Hayes, therefore, this office is eager to be of service to interested priests in supplying them with literature on the social teaching of the Church and on current social and economic problems. At the present time a limited amount of pamphlet and mimeographed ma-

terial is available in the form of sermon outlines, textual material for Catholic labor schools, study groups, and the like. It is hoped that the volume of this material may be expanded during the coming months.

In addition, the Department has routine facilities for securing the publications of governmental agencies, research institutes, and of labor and employer organizations. This service has proved helpful to the busy priest, who, in many cases, does not know how to go about the ordering of such material. He need only write to the Department, and the staff will be more than happy to assist him in his search for pertinent literature.

Finally, the Department has been able, in a number of instances, to suggest tried and tested techniques, based on sound experience, which enable an interested priest to make a start in various types of Catholic social action. Frequently, for example, it will happen that a parish priest, perhaps in an isolated community, is determined to inaugurate a Catholic labor school but is frightened into inaction by his own lack of experience in an entirely new field of work. The Social Action Department has no ready-made solution to his problem, but it can, in many instances, encourage him by outlining the experiences of other priests in a similar dilemma and by suggesting tentative approaches to the difficulty. And, if need be, a member of the staff will gladly visit the priest and discuss the matter with him personally in the light of the specific problems of his own community.

"An Exchange For Varying Judgments and Opinions"

It has been the almost universal experience of priests who are working in the field of social action that a mutual exchange of ideas and experiences with others in the same field is indispensable. The writer can recall off-hand several dioceses in which the work of Catholic social action did not begin to flower until a committee of like-minded priests banded together voluntarily, with the blessing of their Ordinary, for mutual inspiration and counsel. Clearly aside from the obvious fact that all of us need the advice and criticism of our co-workers (particularly in breaking ground in the new and difficult field of social action) to protect us against our own temerity and inexperience, it is a source of needed encouragement and consolation to know that others are prepared to cooperate with us in an undertaking which the encyclicals repeatedly describe as of life-and-death importance.

Conscious, therefore, of the unquestioned psychological value of bringing priests together for joint consultation on the social question, the Social Action Department is constantly on the look-out for opportunities to sponsor such a meeting of minds,

either by mail or, more particularly, by conducting regional priests' meetings. If, for example, a newly-appointed professor of Catholic social theory in a high school or college or seminary can be referred to a priest who has already done good work in that field, he will be spared a lot of unnecessary work and needless disappointments and headaches. Again, he need only write to the Department to be referred to men who will gladly correspond with him about his particular problems.

Of greater importance, however, are the regional priests' meetings which are sponsored each year by the Department. To date, each of these meetings has been attended by approximately twenty-five priests who spend a full day informally exchanging views on an agenda prepared in advance to meet the current needs of the group. The value of these conferences in terms of mutual education and encouragement can hardly be overestimated.

In addition to these regional priests' meetings the Social Action Department invariably sponsors diocesan meetings of the clergy at the conclusion of each of the meetings of the Catholic Conference on Industrial Problems. The record demonstrates that in several dioceses a flourishing program of Catholic social action has been developed as a more or less direct result of these meetings. At the same time it suggests a type of pastoral technique which might profitably be imitated in other fields of Catholic endeavor. It is suggested here that many of the crucial problems facing the Church in the United States today are so complicated and so extensive that they will remain unsolved, or at least only partially solved, until the local clergy breaks through the tradition of individualism and unites to solve them on a cooperative basis.

Regional or diocesan groups which desire the assistance of the Social Action Department in planning such meetings should feel perfectly free to contact the writer. The Department exists for one purpose only: to be of assistance to the Bishops and priests of the country. It is prepared at all times to extend its services upon invitation.

"A Source of Information"

As an adjunct to the abovementioned service of bringing priests together for regional and diocesan meetings, the Social Action Department publishes an informal monthly bulletin, "Social Action Notes for Priests." This is a sort of family news-letter for priests who are more or less actively engaged in Catholic social action. For purposes, again, of mutual encouragement and education, an attempt is made each month to summarize the current activities of priests in this field, and, in addition, a record is made of notable remarks by Catholic spokesmen on the

social question and of important current publications. With each issue of the bulletin three or four pamphlets and reprints are forwarded to give the busy parish priest first-hand acquaintance with current literature which otherwise might not come to his attention. At the present time about one thousand priests are on the mailing list for this bulletin, and others can receive it for the asking. Not the least important of the benefits of this monthly service is that it prompts our readers to correspond with the Department regularly to keep the staff informed on social action developments in their own communities, thus enabling us to be of greater assistance to others in serving as a clearing house of information.

"A Medium of Contact"

It goes without saying, of course, that the Social Action Department cannot and will not engage in any form of partisan politics or pressure, either in the government, in the trade union movement, or in any other organized group. Nevertheless, there are occasions on which the staff can be of assistance in contacting government officials or the leaders of trade unions and employer groups in gathering information for priests who are engaged in social action. More specifically, the Department stands ready to assist, as far as possible, in securing speakers from these various groups to participate in forums and conferences on the social question. In short, the aim of the Social Action Department is to effect an intimate and friendly relationship between Catholic social action groups and the representatives of all other organizations in the United States, private or public, which are working for a sound and constructive solution of the social and economic problems of the day.

In conclusion, it must be pointed out that the above summary does not by any means give a complete picture of the varied activities of the Social Action Department. It merely outlines in a rough fashion the particular activities of the Department which are of more direct concern to the parish priest. Paralleling the activities of the Department already described is the extensive and efficient work of Miss Catherine Schaefer in the Catholic Association for International Peace, of Miss Linna Bresette in the Catholic Conference on Industrial Problems, and of the Reverend Edward Conway, S.J., in popularizing the famous seven-point "Pattern for Peace." These loyal workers and all of the other members of the staff are at the service of the most important person in the United States—the parish priest.

There is only one unhappiness and that is—not to be one of the Saints.—**Leon Bloy.**

Book Reviews

The "Rhythm" in Marriage and Christian Morality, by N. Orville Griese, S.T.D., J.C.L. The Newman Bookshop, Westminster, Md., 1944; $2.25, pp. iv and 131.

Father Griese's book—a reissue of his dissertation for the degree of Doctor of Sacred Theology—is recommended, in fact urged, without reservation. It clears the fog from our thinking about this important moral subject, and offers eminently practical solutions to many problems regarding it. In order to accomplish this happy result, Father Griese divides his work into two sections: one moral and the other pastoral. In the first part (pp. 1-79) he develops his thesis:

> The practice of periodic continence according to the "safe period" method, considered as a system in marital relations, is objectively unlawful,—although it can be justified in individual cases if there is a just cause. In other words, such a practice, objectively considered, is per se illicitum, per accidens autem licitum.

In this development he gives the necessary historical background of the problem both biologically and theologically, presents the proof for his position, and analyzes the consequences of it in so far as the nature and gravity of the sin committed are concerned and the ameliorating circumstances. Part two (pp. 81-131) presents pastoral directives and conclusions, namely, the mental attitude to be developed by the pastors of souls, and an application of principles to individual cases. Both parts are carefully and clearly presented.

Reference to any part of the book is made easy by a well chosen index. For those interested in a further study of any or of all the points touched upon in the book there is an extensive critical bibliography.

Both the clergy and the medical profession will be deeply grateful to Father Griese for this clear, scholarly, balanced and opportune work.

Bart M. Reilly

With the Help of Thy Grace, by John V. Matthews, S.J., S.T.D. The Newman Bookshop, Westminster, Md., 1944; $1.50, pp. 114.

This booklet endeavors to present in popular, yet dignified form something of the inner mysteries of the nature, kinds, necessity, dispensation and effects of Actual Grace. Its purpose is achieved with high success, although the professional theologian might find points of disagreement. Apart, however, from these controverted points the Church doctrine is presented clearly and understandably.

The author uses the question

and answer form to effect greater clarity and understanding. Occasionally, though only occasionally, this method becomes monotonous, yet it serves his purpose of defining clearly what he is talking about and therefore justifies its use. Each series of questions is followed by a section called "Practice" in which application is made to daily life. Throughout both the Catechism and the practice, apt examples and scriptural texts abound.

The booklet is recommended as a source of much sermon material for a Course of Introductions on the too little preached subject of Actual Grace, as well as for its primary purpose of bringing more souls to a fuller knowledge and appreciation of Actual Grace.

Bart M. Reilly

A Preface To Newman's Theology, by Edmond Benard, S.T.D. St. Louis & London. Herder. $2.25.

In 1919 H. G. Wells said: "Had we listened to Matthew Arnold we might have avoided the Great War." In 1945 with more truth it could be asserted that if we had read Newman the present War could have been averted.

Almost everything has been done for Newman. Numberless are the biographies, essays, studies, dissertations, theses that deal with him and his magical style. Magical is a word so often applied to his writing, to his spoken voice and to his influence that it has become a battered and threadbare adjective. And yet there is truth in it. To those who give themselves up to Newman he is indeed a weaver of a magical charm. They become rapturous disciples. Their hero is haloed. His words give forth a rhythm almost unearthly. Mistaken for a hymn by all the churches, praised to the skies has been his pathetic tiny poem "Lead, Kindly Light," as one that could unite all English-speaking Christians. Praised and over-praised, he has even been clubbed to death. We know of a little Sunday School in Kentucky that calls and christens itself—The Newman Club. And in Cincinnati, not far from where I live, there exists also a certain social circle given to dancing, eating, singing, and perhaps studying, that is also called—The Newman Club.

One thing only remains to make Newman known: he remains to be read; his doctrine remains to be examined; if not, he is in grave danger of sinking into that literary limbo where dwell "the great unread." He will find high company there, undoubtedly, Chaucer, Spenser, Milton, Dryden, Johnson among them; but that is meager consolation to those who decline to accept him as merely a tradition whose voice was music to our grandfathers and now has gone with the wind forever. Newman remains to be read. Our generation owes much to him. To repay him we must make much of

him. In these our days he, perhaps better than any other prophet, can arouse us from our lethargy of mind and soul. With Dr. Benard as a guide let us go to Newman.

I am compelled to admit that the present volume will not be of palpitating interest to the hoi polloi nor to the poilus on or near the battlefield whose Faith consists in Good Works for their motherland. But to those who have to study the genesis of their belief and refresh and reenforce their belief, here is the book. "A Preface to Newman's Theology" is a deep study of his orthodoxy. Was Newman a Modernist or did he have Modernist tendencies? If so, he could not be a safe leader. This question is here discussed with scholarly acumen, the conclusion being that Newman was the son of his century, wrote in a modern way for a modern age, but never was tainted with Modernism.

Some writers have criticized Newman on the development of Christian doctrine. The arguments on this problem are carefully sifted and scrutinized. Those who wish to go beyond a merely sketchy acquaintance with the works of Newman will be grateful for the fourteen pages of bibliography at the close of the volume. The list is almost exhaustive. Unfortunately Dr. Benard fails to mention one of the best studies on Newman, by Sir Robert Falconer, President of the University of Toronto, which appeared in The Constructive Quarterly, (September 1921) an Oxford publication.

When a man possesses two surpassing qualities, the widespread recognition of one is likely to obscure the merit of the other. Newman is well known as a master of English prose; as an eminent theologian he is less known. This monograph is calculated to promote the deserved esteem for the great writer in the field of apologetics.

J. M. Lelen

Bishop Rhode's Fourteen Points

Hints for ordinands by a wise old Bishop

A BELOVED Pastor of a Diocese recently passed away. As Bishop he learned much from the experience of others.

For many years he gave a conference to those to be ordained. The following fourteen points contain the practical advice given by him in May, 1933 to the class the day before their ordination.

1) Be on time always, try and

be ten minutes ahead of any appointment.

2) At the altar—be dignified and circumspect.

3) In the pulpit—let your first sermons be short and to the point; no show off.

4) In the Confessional be short, kind; have no particular penitents;—always presume good will.

5) Attitude of priest towards people:

Men like to have a priest with them, but always remember you are a priest.

With women, be kind but be with them only when necessary, then go on your own way. Commend them to the Lord.

Two groups demand your special consideration: old people and children.

6) As priests you need recreation and association with others, or you will become odd, queer.

7) Pastors must be studied: some are brothers; some conceited bosses; some are generous; some are stingy; some welcome initiative; some are jealous. Regulate yourself accordingly.

8) Show deference to housekeepers. They are loyal to the pastor; they will seldom be your friend. Be very considerate toward them.

Some are good cooks and some aren't. Make a meal out of whatever is on the table. Go to a restaurant occasionally, too.

9) Regarding insurance, have at least two or three thousand dollars in a reliable insurance company.

10) Regarding liquor—beware of it. It will get you.

11) Regarding investments, be satisfied with small interest. Make the principal secure. Buy safe bonds. Keep out of get-rich-quick methods.

12) As assistants, never make any social visits for pleasure alone. Make this an iron clad rule—no exceptions.

13) The Bishop is your friend. Feel free to come to him.

14) Be neat about your clothing, neither be sloppy or a dude. Clothes should be such that they are neither noticed one way, or the other.

(Contributed by L. D. Scanlan)

Bishop Paul Peter Rhode was appointed Bishop of the Green Bay Diocese on July 5, 1915. He died March 3, 1945, loved and respected by his priests and people. He was buried from St. Francis Xavier Cathedral, Green Bay, Wisconsin, March 8, 1945.

The Hound of Heaven?

Teacher: "Why did God make you?"
Johnnie: "To know me!"

Quaesita et Responsa

P. J. Lydon

On priests' faculties and other matters

Which Ordinary deals with a Pauline Privilege case when the parties live in two different dioceses?

The Ordinary of the new convert (Canon 1122).

Two priests are riding. One recites the Office aloud, while the driver listens and responds with the "Gloria Patri." Is it valid?

No, since the driver cannot recite his part alternately with his companion. We must recite the Office alone or with a socius. The companion may listen, however, while the other recites the lessons (Noldin, II, n. 765).

Do Catholics who are excommunicated for marriage before the minister have an obligation to attend Sunday Mass?

No excommunicated person has the *right* to attend divine services, except the hearing of a sermon (C. 2259). An excommunicatus vitandus is to be expelled. Authors are divided on the question whether there is a prohibition to attend Mass in case of excommunicati tolerati. In practice there is no strict obligation to attend Mass. The opposite however, is taught by some other canonists. In any event, one under censure should repent and be absolved without delay (Coronata IV, n. 1772).

Do I need to say the Mass and Office of the titular of my parish church on the anniversary? What is the grade of the feast?

There is an obligation. It is a double of the first class with an octave (C. 1168). There is no command to say the missa pro populo on that day. This law holds on the feast of a patron of the diocese, province or country. For example, if St. Francis is the patron of the diocese pastors must offer Mass for their flocks. There is no special Mass for the anniversary of the simple blessing of a church. There is, however, on the anniversary of its consecration (In Dedicatione Ecclesiae).

Is it proper to invite a family or several families of parish A to come to my parish?

If they will find better employment in your parish, it would not be wrong. But merely to have more people attending your church would not be a proper motive. We should not interfere with the other parishes. A person becomes a parishioner, not by attending Mass in the parish, but by domicile or quasi-domicile in the parish territory. The pastor of vagrants is the pastor of the place where they stay at a given time (Canon 94).

What about the practice of cremating an immature fetus?

A fetus should not be cremated but buried properly. An unbaptized fetus should be buried also, but not in blessed ground. In

case of amputated members of the body, the Church tolerates cremation if the doctor prescribes it. We cannot always have our way in a non-Catholic hospital. Instruct the parishioners on the matter. The funeral of immatures can be very inexpensive (La Rochelle, Handbook of Medical Ethics, p. 221-222).

A soldier in Europe is anxious to validate his civil marriage, but the wife is in this country. How can we validate the marriage?

By proxy (Canon 1089). The soldier can appoint any friend of his in this country to give and take consent in his name. The appointment for validity must be in writing and witnessed either by the local Ordinary or the pastor of the place where he is or by a priest delegated by either or finally by two witnesses. The marriage takes place before the pastor and two witnesses.

In my state epileptics cannot validly marry by civil law. If one of the parties is unbaptized, does the State law hold?

It is not prudent generally speaking for a priest to assist even if the marriage would be valid as it would be when both parties are baptized (Sacramental). The Church law alone regulates sacramental marriage. If one is baptized and the other not, there is a dispute among authors whether the marriage is valid when there is a diriment impediment of the civil law. Not all civil laws on marriage are diriment. The case should be referred to the Holy Office (Doheny, Canonical Procedure, I, p. 400).

John, a Catholic, married before the priest a non-baptized girl of 15. They obtained the license fraudulently. The State law calls the marriage dissoluble at the option of the father of the minor. I think that the father can use his right in case the party was unbaptized.

If the marriage was celebrated with a valid dispensation from disparity of cult and with the solemn form, it is valid and the father or the State cannot invalidate it. The State law in the case is not ipso facto diriment and even if it were, the matter is disputed as we saw in the previous case. The marriage stands (C. 1067). The consent of parents is not necessary for the valid marriage of minors (C. 1034). The Ordinary should be consulted when the parents object or do not know of the coming marriage.

A pastor dips his fingers in the holy oil and then with said fingers traces a cross in the water. Is this correct?

No. He must pour the oil into the font (infundit). He should not pour too much, but the method stated is not according to the rubrics of the Missal, although it is valid. Of course, the presence or absence of oil does not affect the validity of the sacrament of baptism when the water is used.

What about the indulgences

attached to membership in the Priests' Communion League?

Among other favors, the priest-member may give his penitents a plenary indulgence once a week if these Communicate daily or almost daily. Confession need not be made each week if the penitents remain in the state of grace. They gain the indulgence each week. An indulgence of 300 days is gained for every pious or charitable work done to realize the purpose of the League. In one Catholic Weekly, the references to Roman documents are wrongly given. The references should be to A.S.S. Vol. 39, etc.; not to the Acta Apostolicae Sedis (A.A.S.) which appeared first as the official organ of the Holy See in 1909. The office of the League is at 184 East 76th St., New York, N. Y. (Bl. Sacrament Fathers).

Have we canonical parishes in this country and hence do priests have to say the missa pro populo? (C. 216, 466)

Yes, we have canonical parishes and pastors in the U.S.A. must say the Mass about 87 times a year (Letter of Apostolic Delegate to the Bishops of the United State, Nov. 10, 1922; Bouscaren, I, p. 149). A parish must be a part of a diocese, must have certain boundaries and a priest appointed as such. A fixed endowment is not required. The free will offerings are necessary and sufficient (C. 1410).

Is not a retreat every three years enough? Why have one every year?

By the common law of the Church there should be a retreat for secular priests *at least* every three years. This expression "at least" implies that the local Ordinary may require a diocesan retreat more frequently (C. 126). In some missionary dioceses, it is not easy to have a yearly retreat for all the clergy. The practice of a day of recollection every month is highly commendable.

Are all the yearly collections now required really needed?

Practically, yes. The Code does not legislate on all diocesan needs. For example, support of the Bishop, Pope's collection, charities, Indian and Negroes, Catholic University, N.C.W.C., inter-parochial high schools, etc. The Seminary assessment in the law of the Code would not be adequate in most cases (C. 1356). Taxes should be levied according to the financial standing of the parish and the real needs.

May not many pastors in small towns here in the U.S.A. consider themselves as pastors of quasi-parishes and hence be obliged to say the Mass pro populo only a few times a year?

There are no quasi-parishes in a diocese. They exist in missionary countries (C. 216, sec. 3). The Apostolic Delegate may allow Bishops to let pastors in poor parishes say Mass for the welfare of the parish only a few times a year (C. 306) (Bouscaren I, p. 256).

Brief Meditation for the Priest

✠*John F. Noll*

TU ES SACERDOS—*Ergo debes orare officialiter*

Few are the priests who do not recite the Divine Office with scrupulous regularity—*sed quomodo?* If the breviary becomes a burden to them it is all of their own making. If they divided the daily office into three parts, and strove to occupy themselves with it according to some kind of schedule, it would not be a burden. Say the Holy Office at one sitting, and especially in the late hours of the night, rush its recital, and it must be a huge burden.

You recite the Divine Office, which is of the Church's compilation, as an official of the Church. It is a universal prayer in which you participate as one among 300,000, whose combined chorus of praise, if it be *"in unione illius divinae intentionis qua Christus in terris laudes Deo persolvit,"* must be a prayer of tremendous power.

The great need is for every unit in the chorus to be in tune. Are you? It is a continuous prayer which you must offer with the Church and for your people. Its purpose is the same as that of the Mass.

If there were no compulsion to say the Holy Office, it would be neglected as often as is your daily meditation. It is well that it is of obligation, and the priest who should, without a grave reason, omit the Holy Office, should also omit to say Mass.

If Bible reading is good, you use the Bible in saying your office.

If sermons are good, the greatest saints preach to you in the Divine Office.

If instructions are good, they are associated with the office of every feast.

How beautiful the sentiments in the hymns!

You ask God's blessing a dozen times in the office. It is your morning and evening prayer, in which you and 300,000 others ask *"ut in hac die ad nullum declinemus peccatum"* and that God may grant you *"noctem quietam et finem perfectum."*

If "when two or three are gathered together" privately in Christ's name, He is in their midst, how near must He be when 300,000 of His accredited delegates are united in prayer in His name *officially!*

No longer regard the Office as a burden, but as a source of help to the Church, yourself, and your parishioners, next only to the Mass.

My God and my All—300 *days Indul. each time.*

"From silly devotions, God deliver us!" **St. Theresa of Avila**

Suggested Subjects and Sermon Jottings

John C. Selner, S.S.

Eighth Sunday After Pentecost

July 15

Suggested Subjects from the Epistle (Rom. VIII, 12-17):

1. Warfare of Flesh against Spirit.
2. The Deception of the Flesh Which Brings Death.
3. God, our Father.
4. Thinking Habitually of God.
5. Sanctifying Grace.
6. Heaven (See *The Priest*, Vol. 1, No. 2, Feb. 1945, pg. 63).

Suggested Subjects from the Gospel (Luke XVI, 1-9):

1. Responsibility for Our Acts.
2. Prudence of the Christian and Prudence of the World.
3. The Virtue of Justice.
4. Christian Concept of Wealth.
5. The Judgment of God.

"Responsibility for our Acts"

Introduction: Apparently the steward was not ready to give an account of himself. Probably he thought he would never be called to account or he would not have wasted his master's possessions. At any rate, he realized how irresponsible he had been when his master called him in.

Main Thought: When God judges us, He will take into account everything for which we should have been responsible.

If you accuse someone of not knowing what he's doing, he usually resents it deeply. We all like to feel responsible. You hear a great deal about freedom these days; that is another way of expressing a desire to be personally responsible for what we do. There is only one to whom we are really responsible; that is God Himself. If God is with me I don't care who is against me. It's in our very nature to be responsible; that is why we have a mind and the power to think and to will.

You find a goodly number of Catholics who are willing to be responsible for everything but sin. Tell them they don't know how to run their business or buy a house or decorate a living-room or cook a meal and they will quickly try to prove that they *do* know how. Tell them they are accountable for mean words or a lie or bad thoughts or some petty stealing and they immediately answer they couldn't help it. Many times they will give you very convincing excuses. They may convince us, but what difference will that make if they know in their

hearts that God will not accept their excuses; if they realize that they *were* responsible? There is no use hoping to dodge our responsibility to God; the accounting will have to be made sometime: soon at the latest.

Conclusion: Whether people are looking at me or not, I must try to convince myself that God is always looking. I must glory in the fact that I am responsible to God and that I am to please Him. There is no need of thinking God is a tyrant; He wants us to act as He made us; to act as reasoning beings. That is why He made us after His own image. The responsible man is a godlike man.

Ninth Sunday After Pentecost

July 22

Suggested Subjects from the Epistle (I Cor. X, 6-13):

1. Danger of Sin.
2. Weakness of Human Nature.
3. Over-Confidence.
4. Levity as a Cause of Sin.
5. Victory over Temptation.
6. Idle Complaints.
7. No One is Tried Beyond His Endurance.
8. Christ, Our Strength.

Suggested Subjects from the Gospel (Luke XIX, 41-47):

1. Damnation through Heedlessness.
2. Repentance in Time.
3. Vindication of Injustice.
4. True Reverence for the House of God.
5. False Sense of Security Because We Are Catholics.
6. Abuse of Grace.

"Levity as a Cause of Sin"

Introduction: St. Paul is giving us some examples from the Old Testament for our warning. Likely, a great many of those who fell under the judgment of God had the attitude that God's law didn't matter, that everybody was breaking it anyhow, that God would not bother them about it, or maybe that there was no harm in what they were doing.

Main Thought: A dull conscience is often found in silly people.

At first, you'd think there's nothing terribly wrong about being silly. And certainly there's nothing wrong about a good sense of humor and a pleasant disposition. Surely Christianity *is* a happy religion. But that does not mean it is an easy-going arrangement for salvation. We have to struggle for salvation, though we may be very happy in the struggle. The real danger is being unable to be serious at times or to do some serious thinking. Whenever a person feels that nothing matters, whenever one finds that everything can be laughed off, there is grave danger that the conscience has practically stopped working. St. Francis de Sales says that levity is a cause of damnation to many; they cannot be impressed until it is too late.

Real levity consists in thinking that sin is not serious; that God will not hold us to account for wrongdoing; that, after all, we have to have a good time; that the "Church" takes too strict an attitude; that it's nobody's business what I do with my life; that there's plenty of time to reform; that I can get to confession easily enough when I want to; that everybody has his faults; that religion isn't supposed to make us gloomy and puritanical. Well, some of these attitudes have the appearance of truth, but none of them is really right. We ought to be cheerful when we are good, and very much grieved when we are not. One of the worst attitudes in the world today—and it comes greatly from levity, from failure to think—is that there is really no such thing as sin; or that sin can be justified by all sorts of excuses.

Conclusion: Catholics must be thoughtful and then they can be as cheerful as they please. Whenever we say God is good, we must remember He is good in *every* way, merciful but just, compassionate but all holy.

Tenth Sunday After Pentecost

July 29

Suggested Subjects from the Epistle (I Cor. XII, 2-11):

1. Envying the Good of Another.
2. Dependence on Our Lord.
3. Gifts of the Holy Spirit.
4. Likenesses of the Ancient Charismata in Our day.
5. Making Good Use of Grace.
6. The Use of Talents.

Suggested Subjects from the Gospel (Luke XVIII, 9-14):

1. Trusting in Self.
2. The Qualities of Prayer.
3. Hypocrisy.
4. Despising the Weak.
5. Pride.
6. Triumph of Humility.

"Despising the Weak"

Introduction: Our Lord often showed deep love for those whom the world despised; the poor, the sinner, the sick, and now this humble publican.

Main Thought: Only those are great who are great in the sight of God. What difference does it really make *who* we are in this world! The great men come and go and the greatest are soon forgotten. Did they please God in their lifetime? That is what counts. No doubt this pharisee was a very respectable person; he wore good clothes, was looked up to with admiration, gave plenty of money to the cause of religion and so forth. On the contrary, the publican was a sort of outcast; perhaps a tax collector who was far from acceptable in the society of his day. Many publicans were sinners, extortioners, adulterers, as the pharisee said. But who was he to judge! He saw no sin in himself; only in others. And that is why he was displeasing to God. He was not condemned for all the good he did; he was

condemned for his haughty and unmerciful attitude. At the same time, the publican was not praised for his sins, but for his contrition and lowly attitude. No wonder our Lord said, "Blessed are the poor in spirit."

Today you find many people despised because they are poor, because they are not very polished, because they are simple and unassuming, because they are content to remain lowly. On the other hand, those people are cultivated and sought after who have some prestige, or wit, or money, or knowledge, or culture. Not that there is any harm in these things; but they, of themselves, will not justify a man in God's sight. Many a gentleman may have lost his soul. We must see the image of Christ in the poor, the unlettered, the simple, even in the contrite sinner.

Conclusion: We should resolve to be especially kind and gentle towards those who make a poor impression on the world. They may be very dear to our Lord, and what a blunder to treat His dear ones shabbily!

Eleventh Sunday After Pentecost

August 5

Suggested Subjects from the Epistle (I Cor. XV, 1-10):

1. The Necessity of Faith.
2. The Chief Truths of Faith.
3. Proofs of the Resurrection.
4. Conversion.
5. Perseverance in Grace.

Suggested Subjects from the Gospel (Mark VII, 31-37):

1. Spiritual Deafness and Dumbness.
2. Christ's Power to Produce Results from Inadequate Causes.
3. Thanksgiving for Favors.
4. Ceremonies of Religion.

"Ceremonies of Religion"

Introduction: Notice how Christ cured the man in this Gospel. He could have simply willed it and the man would have been cured. But He effected the cure in a ceremonial setting.

Main Thought: Church ceremonies give glory to God and impress us with the majesty and importance of worship.

There are a few essentials in the Mass and the Sacraments which could be accomplished in three or four minutes. If you take the main parts of the Mass away from the ceremonies which surround them, they could be said and done in almost the time it takes to bless a rosary or a scapular. So with Baptism, Holy Orders, Matrimony, and the other Sacraments. But the Church surrounds these holy acts with thoughtful prayer and activity in order to show God how we treasure His gifts and in order to worship Him for giving them to us. Imagine taking the Hope Diamond and putting it in the bottom drawer of a desk with a few old bank books and a general collection of junk. But how different if we put it in a prop-

er setting! The main reason for ceremony is the expression of adoration, love, and thanksgiving to God, and the Church insists that the most sacred acts of religion be attended by ceremony.

Likewise, ceremony makes us realize the importance of what we are doing when we go to Mass or receive the Sacraments. If a soldier receives the congressional medal through the mail, he may feel honored; but how much more if he is summoned into the halls of congress and awarded the medal before the whole assembly! So we are brought into the court of heaven, as it were, while Mass is celebrated, or Holy Orders conferred, and there we realize how important these things are. We are made thoughtful and prayerful by our ceremonies and we ought to let them have their full effect on us.

Conclusion: Don't get into the habit of murmuring because services seem long. Offer the inconvenience as part of the worship; then it will no longer seem tedious to attend the solemn ceremonies of the Church.

A Prayer for Worthy Priests

O God, Shepherd and Instructor of the faithful, Thou hast instituted the Holy Priesthood in order to maintain and to propagate Thy Holy Church, and Thou hast said to Thy Apostles: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send laborers into his harvest;" give worthy priests to Thy Holy Church. Grant that all whom Thou hast destined and appointed from all eternity for Thy holy service may willingly hear Thy call and obey it with all their heart. Preserve them from the dangers of the world; bestow on them the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and fill them with the spirit of Thy holy fear, so that, endowed with the grace of the Priesthood, they may teach us by word and example to walk in the way of Thy commandments, and lead us to eternal and blissful union with Thee, Who livest and reignest forever. Amen.

Our Father . . . Hail Mary . . . Glory be . . . —**From the Prayer Book of the Archdiocese of Freiburg, i, Br., recited by the faithful in common on Ember days. (Contributed by A. H. Goldschmidt, P.S.M.)**

"Unless the peace that follows the war recognizes that the whole world is one neighborhood, and does justice to the whole human race, the germs of another world war will remain as a constant threat to mankind."—**Franklin D. Roosevelt, Lincoln Day address of 1943.**

MAGAZINES DISAPPROVED BY THE NATIONAL ORGANIZATION FOR DECENT LITERATURE

JULY, 1945

For the Information of Committees and Dealers, but Not for Publication

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

Magazines Still Procurable in Many Places

American Detective Annual
Army Post
At Ease!
Authentic Detective Cases
Beauty Parade
Big Song Magazine
Booby Trap
Breezy Stories
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Confidential Detective Cases
Comedy
Complete Detective
Crack Detective
Current Detective
Cutie
Detective Book
Dizzy Parade
Eyeful
Fact Detective
Feature Detective Cases
Flophouse News
For Married People Only
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gaiety
Gay Book
Gay Broadway
Giggles
Glamourous Models
Howl
Human Detective
Humor, Inc.
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
Line Up Detective
Lip Parade
Lulu
Mammoth Detective
Movie Play
Mystery Tales
National Detective Cases
New Girl Parade
Nifty
Pictorial Detective
Pin-Ups
Pip
Play
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Secret Detective Cases
See
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
The Nudist and all Nudist Magazines
True Crime Detective
Varieties Cartoon Cavalcade
War Laffs
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Your Physique

Magazines Not So Widely Distributed

Exclusive Detective
Jeeps
Pep Stories
Peppy Tales
Mystery Detective
Personal Confessions
Realistic Stories
Romantic Detective
Romantic Western
Secret Confessions
Sex Guide
Sexology
The Ideal Woman
Young's Snappy Wit

(Continued from page 6)

"The pastor of Boston's Park Street Church addressed the third annual convention of the National Association of Evangelicals. The association said it represents 900,000 Evangelicals in 63 denominations.

" 'The political activity of the Roman Catholic hierarchy is doubly dangerous,' Ockenga said, 'because Americans are unaware that the philosophy of Msgr. Fulton J. Sheen may involve a change in American culture almost as fundamental as that of Josef Stalin.

" 'Political pressure by the nation's biggest congressional lobby, international scheming, opposition to Protestant missionaries as 'hurtful to the good neighbor policy,' are all phases of a concerted propaganda drive by press, radio, education and motion pictures to transform fundamentally Protestant culture to a fundamentally Roman Catholic culture in the United States.' "

The speaker concluded by referring to Christianity in Latin America as "the greatest spiritual dereliction in Christian history."

Thumbing through Pius XI's encyclicals against Communion ('32 and '37) we were struck by the fact that he called on "believers in God" to join the crusade. That was the only test he laid down for the crusade itself—the maximum requirement.

Red Fascist influence began to mount in this country back in 1934 when Roosevelt recognized Russia and now with Germany defeated, it has reached an all time high and is apparently able to work faith against faith.

We have no solution—would God we had — other than to suggest tact, and sympathy, good neighborliness, and a willingness to extend the benefit of the doubt in cases where we feel that our sensitivites have been slighted; this to replace the blasting technique and the irate letter-to-the-editor.

Narberth Gains

THE Narberth syndicate last month gained ten small papers in the Cape Cod area of Massachusetts.

The articles were discontinued in the Buffalo **Evening News** (circulation 248,000) as of April 26. The editor wrote that the articles "seem to be entering a realm of doctrinal discussion and when they do so they arouse demands on the part of those who disagree for the opportunity to reply. If we grant that, we find ourselves in the midst of a religious discussion and that has no place in the columns of a daily newspaper, in our judgment."

The articles which seemed to offend were standard Narberth copy, written in the usual vein: April 15, an exposition of the fact that the end does **not** justify the means; April 22, on the doctrinal intolerance of the Church (we love people but hate their errors); April 29, the story of the twelve Popes Pius; May 5, the work of the Little Sisters of the Poor.

Perhaps organized pressure was brought to bear. It would take not more than eight or ten letters in one mail to stampede an unsuspecting editor.

On the other hand, an insertion in the St. Louis **Post-Dispatch**, "Is it Really Wrong to Plan a Family?", citing the story of Onan as the wrong way to plan, and promis-

GUARANTEED

under all conditions

ROOT'S BOTTLE LIGHT

$20.00 for a Year's Supply

THE A. I. ROOT COMPANY

MEDINA, OHIO

ing a pamphlet on the right way, drew 280 replies in one day.

Catholic Action Schools

More than two score lecture topics are on this year's Summer School of Catholic Action curriculum, according to the catalogue being distributed by the sponsoring organization, The Queen's Work, Sodality center office of the United States and Canada. Sessions of the fifteenth consecutive season will be held at Loyola College, Montreal, June 25 to 30, where it will be known as the "Montreal Catholic Summer School"; at Fordham University, New York, Aug. 20 to 25; and at Morrison Hotel, Chicago, Aug. 27 to Sept. 1.

Some of the lecture topics include such interesting items as: Training for Leadership. . . Supernatural Life. . . The Blessed Sacrament in the Modern World. . . . Here's How to Pray. . . The Mass of the Present—How to Use It. . . Catholics and World Peace (in New York and Chicago). . . The Catholic Church, Common Sense, and Social Reform. . . How to Organize Cooperatives in Schools. . . Practical Helps for Publicity Committees . . . Radio . . . Industrial Relations and Catholic Labor Schools. . . Convert-Making. . . . How to Organize Cooperatives and Credit Unions in Parishes. . . Inter-racial Justice (in New York). . . . The Spiritual Life (in Chicago). . . . Inter-racial and International Justice and Charity.

For Street Preachers

Under the auspices of the division of the Apostolate to non-Catholics of the Confraternity of Christian Doctrine, a **Street Preaching Institute** will be held this month at the College of Our Lady of the Ozarks, Carthage, Missouri.

The Rev. Stephen A. Leven, Ph.D., of Tonkawa, Oklahoma, will be the Director. Father Leven is a former National Director of the Confraternity and one of the foremost street preaching authorities of America.

The Institute will be held July 9-20. The morning sessions will be devoted to different phases of the Apostolate to non-Catholics; the afternoon sessions will stress the various divisions of the Confraternity; and the evening program will be a street preaching laboratory.

Boost the Family

Pretty nearly everyone would agree that the family is assuredly a worth while idea. This includes Protestants, Catholics, Jews, and even the Communists who have lately tightened up their divorce laws and begun to look askance at abortion and kindred family evils. The Rev. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, NCWC, adds from a Catholic point of view that "it is a most fundamentally important idea," and thinks that we could do a good bit more about putting the "idea" over. According to the May Issue of the Catholic University bulletin, Dr. Schmiedeler wants to see a foundation for family study and research instituted at that great university. The beneficial results of such a program, he finds, would be four-fold:

1) A family foundation here would serve to focus attention on the family, thereby tending to keep

it to the fore in our thinking and our activity.

2) It would coordinate in some measure the many scattered efforts that are already under way in behalf of the family in various departments and schools of the University—and probably also encourage their expansion.

3) It would also do work specifically its own, notably in the field of research and in the preparation of an advanced literature on the family.

4) It would fittingly function as an educational agency for the training of professional marriage counselors, and for at least introducing to the field of marriage counseling students who are preparing for certain other professional careers.

This is an idea which has been in Dr. Schmiedeler's mind for some time. So far as we have been able to ascertain, he will find large numbers of the clergy in agreement with him; and we shall follow the progress of his plan with keen interest.

Canon Jackman

A number of our readers have inquired about *Holy Roodlets*, from which many fillers published in *The Priest* have been taken. What is *Holy Roodlets*? Well, it *was* a four-page leaflet published monthly by Canon Arthur Jackman of Holy Rood, Watford, Herts., England. We say it *was* because Canon Jackman died suddenly early last month, and the leaflet will die with him.

Canon Jackman was for 24 years secretary to the late Cardinal

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Currente Calamo

Bourne, Archbishop of Westminster and was one of England's best known priests. Had he lived in America, says Clement Dane in *The Universe* of London, he "would have been a national figure on account of the gems of commonsense which flowed unceasingly from his lips and pen." Canon Jackman once described London Catholics as "200,000 namby-pamby prigs" who had lost the working classes "with the greatest chart of freedom and justice stuck in their pockets." He never pulled punches, attacked anti-Catholic movements, appealed for better conditions for nurses, better living conditions, and real social justice for all.

We at *O.S.V.* had much correspondence with Canon Jackman and we're going to miss his *Holy Roodlets* and his pithy notes. He was one of the first from abroad to greet *The Priest*, and had promised a number of articles for its columns. This month we publish one (page 30) which ties in with recent contributions which we have had on Church music. Read it and say a prayer for Canon Jackman.

Correspondence

God's Remedy

Editor:

Mindful of the great good your periodical THE PRIEST is accomplishing, I respectfully beg you to advertize or stress (if you think it advisable) a greater practice of devotion to St. Theresa of the Child Jesus—The Little Flower.

Is it not true that the great upheavals of both Church and State have been met, fought and conquered, by some special intervention of the Merciful God?

Correspondence

The tragic upheavals of our times are obvious, but God's intervention and remedy are no less obvious. The teaching of Our Lady of Fatima, with devotion to Her Immaculate Heart, has been more or less explained and practiced. This of course, is fundamental and should be the **remedy.** However, would it minimize devotion to the Immaculate Heart of Mary if we tried to enhance and increase devotion to the Little Flower? Is it not probable that Our Lord ardently wishes us at this time, (for the sake of His glory and for the realization of the Little Flower's promise "I shall spend my heaven in doing good upon earth") to appeal fervently to Her who was an inspiration to our forces in the first world war and still lives in the hearts of our soldiers and sailors as their powerful meditrix?

Who better than St. Theresa can help us to understand the **"Little Way of Love"**; the admonition of the Master, "Let the children come unto Me, for of such is the Kingdom of Heaven"? Who, more than she, can imbue us with a great love for the priesthood, vocations and missions?

The sacred relics of St. Theresa have been exposed in Paris for the veneration of its unfortunate but repentant citizens. She has been proclaimed, second to St. Joan of Arc, the Patron of France. Might we not follow the example of our Ally? Our country is consecrated to the Immaculate Conception of Our Blessed Mother. Could we not proclaim and venerate St. Theresa of Jesus as our second Patroness?

The Legion of the Little Flower, i. e., should be found in the family, in the school room, in the academy, college, university and particular-

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ly in our seminaries. How about a **"Seminary Legion** of the Little Flower"? **Mindfulness of the Priesthood,** is according to Our Holy Father, the greatest of all charities. Priests of today must realize their duties towards a staggering world of unbelief and paganism. Ardent prayer to the Little Flower, the imitation of her virtues—love for the Holy Eucharist and for the missions, will most assuredly help us to demonstrate in our lives the true **"Alter Christus"** and the **"Servus Dei".**

Very humbly yours,
(Rev.) Thomas J. Park, C.S.Sp.

May I comment on your reference to the Negro press, Currente Calamo, THE PRIEST, March, 1945.

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The Pittsburg **Courier** has long been recognized as one of the best Negro newspapers in the country while the Baltimore **Afro-American** is the most irresponsibly edited and, for a paper of large circulation, the worst example of the Negro press in the United States. Your evaluation of **The Courier** and your compliment to **The Afro** "startle" us who are constantly conversant with Negro affairs.

The Courier may have erred, as you charge, and **The Afro** may occasionally notice something Catholic — but one swallow does not make a spring.

A large percentage of our clergy are indifferent to the plight of the Negro, both within and without the Church. Many are downright hostile — and Negroes **know** it. They would advise us to cast first the beam out of our own eye before presuming to take out the mote from theirs.

(Rev.) Philip Kirrane, S.S.J.
St. Pius' Rectory
Baltimore, Md.

Jackson Had To Work

Your Excellency:

Under separate cover we are sending you a mimeographed set of the scripts that you allowed us to adapt from your book *Father Smith Instructs Jackson.*

After the first fifteen broadcasts our "Jackson" had to work on Sundays, so we started a new series called *Father Smith,* which is still

continuing. The priest instructs a young couple who want to get married. The boy has no religion at all, and asks a lot of questions. Our script-writer, one of the men of the Evidence Guild, finds your book a godsend in answering the questions and presenting positive Catholic doctrine. We are extremely grateful for your kind permission to use your book in our scripts.

Results? Only the Lord knows. We get inquiries on many points, but most seem to come from Catholics. They too badly need instruction so we don't mind.

Please accept our congratulations for your zealous work in *Our Sunday Visitor* and in *The Priest.* Your pen is a vital force in the Catholic life of America.

With prayers for the continued success of your many apostolic works, I beg to remain,

Sincerely yours in Christ,

Chas. J. Willis, S.M., Moderator
Catholic Evidence Guild
Notre Dame Seminary,
New Orleans 18, La.

Future Problems

Editor:

I have received a notification of a change of orders which towards the end of June should transfer me from this station to a new duty where I will be Senior Chaplain.

There are a few thoughts that have been rather vividly impressed upon me which I think may be of interest to readers of *The Priest.* They are these: The men and the women in the armed forces at the present time who are receiving instructions before baptism, are being very hurriedly instructed so that when they return to the home parishes, they will definitely be in

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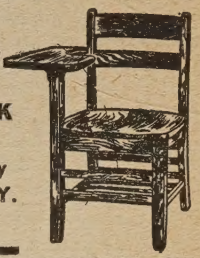

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the need of the more detailed education which normally they would have received had they been instructed in peace time. I think the pastors should be informed of this problem so that they can take some steps to arrange for handling these new converts.

Another matter which I have often thought is this: The people in the armed forces are literally receiving spiritual "curb service." The opportunity for the reception of the sacraments and attendance at Mass is so close and so easy that I fear upon leaving the service they may have become spiritually lazy because then they will have to go out of their way to attend church. This is another consideration that may be serious or not.

H. J. Schnurr, Chaplain

Red Agents On College Campuses

Editor:

I read with great interest the May edition of *The Priest*. Especially interesting is Bishop Noll's article, "Just for Your Information," in which the good Bishop proves to us that there is definitely a new wave of anti-Catholic propaganda sweeping America. It reminds me of a recent editorial in our *Transcript*, written perhaps by our mutual friend, John Kennedy, entitled "The Pincers Movement." In the editorial the writer contends that there exists today a full-blown conspiracy between Moscow and a great number of American, Protestant clergymen to smear the Catholic Church.

Shortly after I read this editorial, we had one of those Inter-Faith, Religious Embassies on our campus. Lo and behold, one of the "ambassadors," a Baptist missionary recently back in the States after twenty years in China, waved a red flag for three full days all over the campus. He was the sole speaker at the final, campus-wide forum, held in the University gymnasium and for forty-five minutes he extolled the great work of the Communists in China.

I listened patiently for some reference to God and Religion (it was supposed to be a Religious Embassy) but in vain. He had nothing to say of the journey of Christ out to Calvary, but he read a beautiful poem about the famous midnight ride of Lenin from Geneva to Moscow at the time of the Russian revolution in 1917.

After his address I went up and asked him, "Do you believe in God?" He was very reluctant to answer. After much hemming and hawing and beating around the bush he finally confessed that he did, but I learned later that his concept of God was far different from the traditional Christian idea. Further, he advised us all to read "The Soviet Spirit," by Harry Ward, a dyed-in-the-wool Communist sympathizer and a liberal Protestant minister from New York. The speaker's name is Dr. Dryden L. Phelps, a nephew of the famous Billy Phelps of Yale.

Keep up the good work! You've got something there and those of us out on the front-lines are grateful for the tips you are giving us through your magazine.

Sincerely yours,

(Name Withheld)
(Chaplain of a Newman Club)

The Catholic Information Society maintains a staff of priests skilled in the art of writing and especially blessed (in these modern times) with the ability to present the *popular Catholic apologetic in brief, disarming language.* At the present moment the Society is distributing three series of articles, with a fourth series in preparation. Each series comprises 52 articles of approximately 400 words each in length. All articles are approved by the Censor Librorum of the Archdiocese of New York. Each series is set up in printed form all ready for the editor of your local newspaper. Editors are interested in these articles in which they discover a timely public service to their readers — namely, the fostering of understanding and tolerance in the community. Use, however, is not restricted to the secular press. Local groups may use the series (similarly over local address) in Parish Bulletins, Catholic newspapers, and other reputable media.

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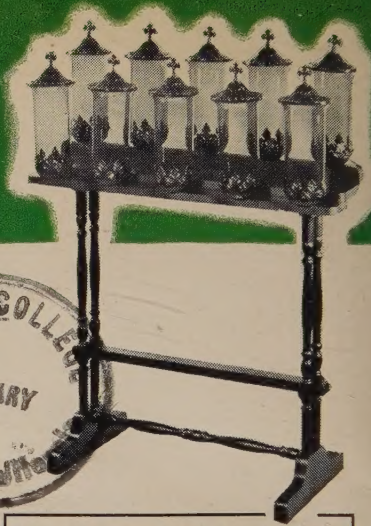

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